

Of Religious
COMMUNION
Private, & Publique.

With the silenceing of the clamours raysted by *M^r Thomas Helwysse* agaynst our reteyning the Baptism receaved in Engl: & administering of Bapt: vnto Infants.

As also a Survey of the confession of fayth published in certayn
Conclusions by the remaynders of M^r Smithes company.

The simple beleeveth every vvord: but the prudent
looketh vvell to his goeing. *Prov. 14. 15.*

By JOHN ROBINSON.



Thie Lms.

Printed Anno 1614.

COMMITTEE

Private & Public

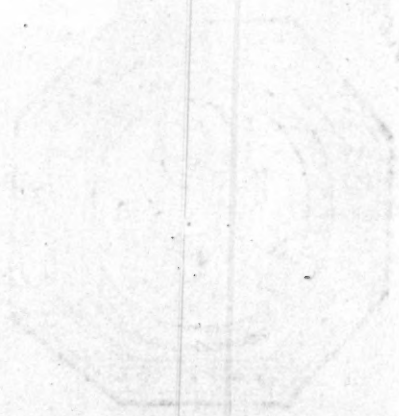
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THE

REPORT



Printed Anno 1841



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The Preface.



Here passed out, some while since, a defamatory libell vnder the names of Charles Lawn, & three other his brethren in euill; but certainly penned by some other persons, whose greater knowledg did arme their cruell hatred the more to hurt: makeing them fathers of that generation, whose teeth are as swordes, & their iawteeth as knives to devour the afflicted from of the earth, & the pore from among men. Agaynst whom, & whose freinds durst I vse the same liberty, in publishing to the world their personall corruptions, which I know, & could soon learn by

Prov. 30.14

the testimony of honest men, then these informers, they who have written of others, what hath pleased them, should read that which would not please them, of their own, if not of themselves. But God forbid. My desire is rather to pacify, then further to alienate affections: remembring Christs instruction vnto his Disciples, to blesse those that curse them: to do good to those that harm them: & to pray for those that persecute them. Besides, in following their course, I should for the faults of a few corrupter persons, wrong the credits of many honest, & innocent men: for whose sakes I would rayther cover the others saylings, then for them, blemish the credit of the rest. But herein speciall respect is to be had to the common truthes of the Lord Iesus by them & vs, acknowledged: vppon the honour whereof had they been but half so bent, as vppon our disgrace, they would not thus have gratified the common aduersaries thereof, even theirs, & ours: & with them, the Atheists & Epicures in the land; by whom their book is most affected: blessing themselves in their professed contempt of God, & of all religion, by the saylings of those (whether truely, or falsely suggested, they regarde not) who professe his more speciall fear, & service: & concludeing, that all others are as ill as themselves, though more covertly. It is the spiders disposition, so she may entangle the silly flies in her web, to weav out her own bowels.

Math. 44.

This libell it hath pleased diuers persons of note for learning, & Zeal, to countenance with their wryteings of diuers kyndes. Amongst the rest, Mr W: Ames, fearing be-like, lest cyther it shoud want credit, or I discredit by the accusations in it against the persons of other men in other Churches (which though they were all true, as I know some of them to be wholly false, & others impudently published by such as were themselves cheif agents in them, yet did no more concern me, & the Church with me, then did the abuses in the Ch: of Corinth, the Ch: at Rome; or those in some of the 7 Churches in Asia, the rest, which were free from them) hath published to the world, in the body of that book, without my consent, privity, or least suspition of such dealing, certayn private

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letters passing between him, and me, about private communion betwixt the members of the true visible Ch: and others, though he take advantage, and occasion by certain generall wordes of myne to alter the state of the question. The occasion of which passages if I should also publish, I am sure he would not like it, nor had cause.

Now as I neyther am, nor would be thought insensible of this unchristian enmity, and violent opposition by them against us in the practise of those things, which themselves, as their wryteings testify, do so far approve; so think I it a Preface very convenient for my present purpose, to communicate wih others such grounds, as vppon which they seem to rayse the same.

And first, all oppositions in religion are caryed vsually with violence, as wherein men have speciall perswasion they please God, in that their speciall work of Conscience and Zeal for him, and his truth. And as men are in daunger to mistake errour for truth, so to prosecute the same with wrath, and indignation, instead of true Zeal of God. And I do much entreat, & warn those men in the fear of the Lord, to beware that instead of Zeal against our supposed errors, they nourish not in their hearts, wrath, and hatred against our persons. Which is a great iniquity where it is found, and most contrary vnto love, and so vnto God who is love; & the breaking of the whole law, which love fulfilleth.

But besides this generall, they take more speciall occasion of offence at vs, & our separation, by which we cary our differences; as wherein we do not onely in word, but even really & indeed reprove their state, & standing, as unlawfull: & such, as we rayther chuse all calamities, by losse of country, freinds, riches, credit, liberty, yea & life it self, then by continuance therein, to withould the truth of God in vnrighteousnes. & uphould the chayr of Apostacy, and so to pull down wrath from heaven vppon our heades. Which our sequestration is yet the more offensive vnto them, by how much the nearer we were, & yet are, in many things, united: the contentions of brethren

being as the barres of a castle: as also for that their party for the reformation of their pretended nationall Iudah is thereby weakened. And as any (according to the proverb) may easily fynde a staffe, to beat a dog withall, so do men easily take occasion to lay load vppon vs, who are for our fewnes in number, & mean-nes of condition, so contemptible in their eyes: & against whom they have all advantages for treading vppon

us (save the truth) which they can desire. But the L: Iesus in teaching, that the way to life is narrow, which few fynde: & that to the pore the gospell is preached,

& therevppon, that he is blessed who is not offended at him, doth plainly forewarn all his servants of this offence. Others there are also, who whatsoever they boast of the Scriptures, have for the most partie, a traditionall faith, & religion: & as Naaman

the Assirian would not beleev that there could be any better waters then the rivers of Damascus, so neyther do they think it possible, that there should be any purer manner of worshipping God, then that, to which they have been alwaies used: vnto which they are so superstitionally addicted, as they are ready to think it an hereticall way for any man to step out of the beaten tread of their teachers traditionary religion.

There

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There are also besides all these, that have their politike ends, & respects, for which they affect opposition against us. Some, (of the Prelates faction) to gratify their Lords, and Maisters, at whose devotion they stand, and against whom we principally witness; others, though they like not the Byshops, yet think it a point of their wisdom to take, and hold up professed opposition against us, that under it as a buckler they may cover their own irregularity, and make their zealous Maisters believe, that they cannot but be indifferently well affected towards them; being so vehemently bent against us. Tea, others perceiving that their own grounds do in the iudgment of others wise, & impartially, directly lead to the way, in which we walk, and yet seeing it not to be for their purposes to have the World so to esteem of them, do undoubtedly, streyn, & wring the neck of their Consciences, and courses, to look the contrary way, that they may not be thought to have their faces towards us.

Lastly, there are, who fearing belike to be overcome of the truth we professe, if with quiet, & calm thoughtes they come to consider of it, & not having hearts to embrace it, do set themselves against it tumultuously; like those cowards, who fearing the force of their adversaries, do think by debasing, & revileing of them, to encourage their own faint, & feeble hearts against them.

But good had it been for the truth, if at it offences had onely been taken by the adversaries thereof, and not also given by them, who have professed it: and those both so publique, as they cannot be concealed, and so great, as they can receive no sufficient excuse. Yet are there notwithstanding divers things (and those such as will seem, I doubt not, of weight, to the wise in heart) which both iustly may, and necessarily must be observed about those matters: whether offensive contentions, or other personall evils, layd to our charge, and published to the World against us.

First then, and in the generall; the publishers of those accusations cannot be unsuspected of any reasonable man: being such generally, as are both enemies to our profession, and have eyther for their unfaithfull Apostacy, or other scandalous sins, or both, been cast out of the Church and excommunicated. Now as, for the former, it is truly, and commonly sayd, that no person running away from his Master, will easily speak well of him: So doth experience confirm it, for the latter, that scarce any condemned in any court (how iustly soever) but will complaine eyther of the mallice of the evidence, or ignorance of the Jury, or iniustice of the Iudg. Condemned persons must repayr their own, by ruinating the credus of their iudges.

More specially: and first, of the contentions which have fallen out amongst the professors of this way. As Paul complayneth, that sin taking occasion by the law, Rom. 7 wrought in him all manner of concupiscence: so indeed hath the mallice of Satan, and mans corruption taken occasion to work much evill of this kynde, by sundry good things specially found in the professors of this truth: as 1. by their know-

The Preface.

1. Cor. ledg, 2. Zeal, & 3. liberty of the Gospelly. & Knowledg, saith the Apostle, puffeth
 13.1. vp: & hence was it, that the same Church to which he so wrytes, exceeding other
 Ch. 1. 5. Churches in knowledg, did also passe them in contentions, & strifes: So the
 7. 11. Churches this way (which I may truly speak, & without boasting) going before other
 Ch. 3. 3. ordinary assemblies in knowledg, are the more in daunger of contentions, without special
 modesty, & watchfulness. Ignorant persons, & peoples, are for the most parte, easily ruled,
 as being content to trust other men with their faith, & religion: neyther was there ever
 so great peace in the Christian world (as it is called) as in the deepest darknes of popery.
 2. ly, as the greatest Zeal for God is rightly found amongst Gods people, so is peace, &
 agreement greatly endangered thereby, if it be not tempered with much wisdom, mode-
 ration, & brotherly forbearance: & that they consider not aright, that both themselves
 & others, are frail men, & compassed about with much ignorance, & infirmity other-
 wise: who are therefore to study not onely how to have that which they like, but also
 how to bear that in other men (if not intollerable) which they like not: other wise, whilst
 men think by their Zeal to warm the house, they will burn it over their own, & other
 mens heades. 3. ly, & lastly, they onely, who enioy liberty, know how hard a thing it is
 to use it aright. And when I see them in Engl: wondering at the dissensions in this way,
 methinkes I see two prisoners (being themselves fast chayned & manicled together by
 feet, & handes). Wondering to see that other men (at liberty) walk not closer together
 then they do. Their thraldome makes them unequall Censurers of the abuse of our liberty.
 How many thousands are there, whose very hearts are fretted with the chaynes of their
 spirituall bondage? Yea how many severall factions of ministers are there, whose diffe-
 rences, if by servile fear they were not nipped in the bud, would bring forth no small boih
 dissensions & divisions: as at this day wofull experience teacheth in the reformed Church-
 es, whose dissensions do infinitely exceed all that ever have been amongst us? As igno-
 rance begot, so tyranny mainteyned the greatest peace, & unity, when popish iniquity
 most prevayled.

Now for personall offences; as we professe, & avow before all men, that, for our selves,
 we neyther receave, nor keep amongst us any persons not sanctified in their measure (in
 our discerning:) so do we not think our selves any way priveleged; eyther from the
 common infirmities of Gods more worthy servants in all ages, or from the mallice of Sa-
 tan in thrusting vppon vs false brethren vnawares: whose hypocrisy, & prophane
 usurpation of the Lords Covenant, & holy things, unto which they have no right, he
 often punisheth with scandalous sins, & so leadeth them out amongst the workers
 of iniquity. Which scandalles we could yet cover from the eyes of the world in a great
 Jude 4. measure, if we durst (as others do) eyther let sin rest vppon our brethren: or
 Lev. 19. smother in a Consistory such offences, as are eyther publique, of their own nature, or
 7. made by the offenders private impenitency: which because we dare not do, nor but re-
 1. Tim. buke him openly, which so sinneth, & so iudge both his sin, & person (in which
 5. 20. our proceedings, & dealings, new offences are also added often tymes) we do thereby

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lay open our own shame in the eyes of the world: & so walking in our simplicity, because we dare not be wise against the Lord Iesus Christ his order, & ordinances, we have in so great a measure our faults written in our foreheads, & are a wonder, & offence unto others, who are far better acquainted with our sayings, then with their own.

But besides, if not above the rest, great offence hath been taken by many at our extreme streynes in respect of the order wherein we walk: & more specially for refusing communion in the private, & personall exercises of religion with the better sorte in the assemblies; as wherein we have not onely made a separation from the wicked, & from the godly also in things unlawfull, or unlawfully performed, but even in their lawfull actions. This Mr Ames calls the bitterness of separation: & for it, as it seems, thinks it lawfull to cast vppon me the reproach of the sins of other Churches & persons, whether truly, or falsly layd to their charge, he knoweth not; as also to insinuate against me, that I despise the Wryteings of Iunius, & so of other learned men: as iustly as others have layd to his charge the contempt of all antient wryters: wherein if men deal iustly with him, & his freinds, let him see whether God deal not iustly, in rewarding him as he hath served others.

For the matter of his letters, if I would strive with him about the Arguments, with whom I agree in the question, I could manifest (I doubt not) how he hath not dealt sufficiēty in it. Whither or nothere were in the assemblies faythfull, & godly persons, & the same so appearing vnto men, I never called into question, nor could without sinning greatly against myne own Conscience: the thing I feared, was the violation, & breach of order in the communion between the members of the true visible Church, & others out of that order, or in the contrary. Myne obiection hereabout Mr A: answered not; but onely makes light account of it, as a straung order, which is broken by saying Amen to a godly mans prayer. But all men know, that to set light by an Argument is no sufficient answer vnto it. And many cases may be put in which order may be sinfully broken in communicating even with a godly mans prayers; eyther privately, as if he will professedly offer up the prayers of an excommunicate, detected heretique, or other vngodly person: or publiquely if he perform the same, without a true, or by a false calling. Here was use of a distinction of religious actions, into personall, & Church actions: which if eyther Mr A: had observed vnto me, or I myself then conceived of, would have cleared the question to my conscience: & with which I did wholly satisfy my self in this matter, when God gave me once to observe it.

My iudgment therein, & the reasons of it, I have set down in the first parte of the book: vnto which I bynde no man further to assent, then he sees ground from the Scriptures. In it I oppose no Article of our confesion: neyther was it the Authors meaning, as it seemeth, further to conclude & professe separation then from communion in the publique worship, & administrations there: neyther do I herein oppose any order of any Church this way, to my knowledg. I my self, & the people with me generally, did separate from the formall state of the parrish assemblies, in this perswasion,

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Art. 31

The Preface.

sion, & so practised all the while we abode in Engl: as some there continuing, have done to this day: there having been also sundry passages between Mr Smith, & me about it: with whom I also refused to ioyne, because I would use my liberty in this point: & for which I was by some of the people with him excepted against, when I was chosen into office in this Church. Indeed afterwarde syndeing them of other Churches, with whom I was most nearly ioyned, otherwise mynded for the most parte, I did thorough my vehement desire of peace, & weaknes withall, remit & loose of my former resolutions: & did (to speak as the truth is) forget some of my former grounds; & so have passed out, vppon occasion, some Arguments against this practise. Which yet notwithstanding I have in the same place so set down, as all may see I was therein far from that, certainty of perswasion, which I had & have of the common grounds of our separation: of which I think this no parte at all. But had my perswasion in it been fuller, then ever it was, I professe my self alwayes one of them, who still desire to learn further, or better, what the good will of God is. And I beseech the Lord from myne heart, that there may be in the men, (towards whom I desire in all things lawfull to enlarg my self) the like readines of mynde to forsake every evill way, & faythfully to embrace & walk in the truth they do, or may see, as by the mercy of God, there is in me; which as I trust it shalbe myne, so do I wish it may be their comfort also in the day of the Lord Iesus.

1 AU 59

JOHN ROBINSON.

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Of private Communion.



THE Apostle vwriting to the *Church at Colossus* with much ioy for theyr stablenes in the grace of God receaved, reduceth the whole matter of that his ¹ *reioyceing* to two generall heads: *Fayth*, & *Order*. Of which two, *fayth* (though set after in place) is before, both in nature, tyme, & dignity: as making men in theyr persons severally fit for, & capable of that *order*, wherein they are ioyntly to be vnited.

Now from these two spring heads (as it were) thus distinguished, do issue, & arise two sorts of externall religions actions, or exercises : which we may not vnfitly, for distinction sake, call, *Personall*, & *Church Actions*. By personall actions I do vnderstand such as arise from, & are performed immediately by the personall *fayth*, & other graces of God, in the hearts of holy men. Of which sorte are, private prayer, thanksegiveing, & singing of Psalmes, Profession of *fayth*, & confession of sins, reading, or opening the Scriptures, & hearing them so read, or opened, eyther in the family, or els where, without any Church-power, or ministry coming between. Of the 2^d: sorte are the receaving in, & casting out of members, the electing, & deposeing of officers, the vse of a publique ministry, & all communion therewith. For which workes, howsoever ¹ *fayth*, & other personall graces be required that men in them may *Please God*, yet are not these graces sufficient for the doeing of them, except withall there concur, & come between, a Ch: state, & order : in, & by which, they are to be exercised, as by their most immediate, & proper cause : from which, by the rule of reason, they are to have theyr denomination, & so to be called *Church-Actions*.

And that the actions of the first kynde, (& more particularly) *private prayer* (of which I am specially to speak) may, & ought to be performed by godly persons (though out of the order of a true visible Church) both the ¹ Scriptures, & common reason teach : and that not onely by them severally, & one by one, but ioyntly, & together also, as there is occasion : they being ioynt members of the mystical body of Christ by *fayth*, & ioyntly partakers of the same Spirit of adoption, & prayer; from which common *fayth*, & vnion of the spirit dwelling in them, this communion ariseth, they thereby being priueledged ioyntly to say, *Our Father*: as was also Practised

private prayer of a ioynt A companye by

by *Cornelius*, & his holy family, though out of a true visible Church. Neyther is it a matter worthy the provinge lawfull for a godly hous band, & wife ioynly to sanctify theyr meat, & drink by prayer, & thanksgivinge, & so to beg together at Gods hands, or to give thanks for other good things vpon themselves, & theirs, though they be out of the order of a true Church. Neyther indeed do the members of the visible Church performe private prayer, or the like exercises, whether severally, & by one, & one, or ioynly; by vertue of that theyr Church state, or with any reference vnto it, but merely as a duety of the Christian person, or family: (which must be before the Christian Church as the parts before the whole:) & which they were also as well, & as much bound vnto, though they were out of no visible Ch: at all: no more then was *Cornelius*, & his family, & freinds which notwithstanding was his, & theyr fault.

These things thus premised, I come to the thing I aym at in this whole discourse, which is, *that we, who professe a separation from the Engl: Nationall, Provinciaall, Diocesan, & Parochiaall Church, & Churches, in the whole formall state, & order thereof, may notwithstanding lawfully communicate in private prayer, & other the like holy exercises (not performed in theyr Church Communion, nor by theyr Church power & ministry) with the godly amongst them (though remayning (of infirmity) members of the same Church, or Churches) except some other extraordinary bar come in the way, between them, & vs.*

And since the subiect, & ground of this Communion, is holy persons & the same so discerned mutually, & on both sydes, I think it needfull for the clearer passage of things, & better information of divers both adversaries, & freinds (havinge greatly misinterpreted our wryteings, & testimony) here breifly to note down what our iudgment hath alwaye been of the sincere fayth, & holines of many particular persons in the assemblies, notwithstanding our testimony agaynst the body of the same assemblies, in theyr communion, order, & ordinances.

And first, our witnessing agaynst the Church of Engl: (so called) as *Babylon*, in her degree, both in respect of the confusion, as of persons good & bad, of all sortes. so of things Christian, & Antichristian, covering all as also of that spirituall bondage, wherein the Lords people are kept vnder the spirituall Lordship of the prelacy, there reigning, doth witnes for agaynst all men, that we acknowledg the Lords people, & godly persons there: *out of which they are thefore called by the voyce of the Lord from heaven, to build vp themselves as lively stones into a spirituall temple for the Lord to dwell in: as were the Lorde people of old called out of Babylon vile, to build the materiall temple in Ierusalem, although as then was, now is too slack obedience yealded to the Lords call herein.*

*Gods people called out of Babylon builded up
themselves in a spirituall temple.*

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More particularly. Mr: H. Barrow in that his letter written a litle before his death, (& so the more advisedly, especially in that poynt, in which a snare was layd for his life) to an *honourable Lady yet living*, as he acknowledgeth her in her person, *to have been educated, & exercised in the sayth, & fear of God*, so professeth he further, that he gladly embraceth, & beleeveth the common sayth received, & professed in the land as good, & sound: that he had reverend estimation of sundry, & good hope of many hundred thousands in the land, though he utterly disliked the present constitution of the Church, &c.

Vnto which his testimony as the Authours of *the Apology* do assent, ¹ *pag. 114.* so do they further professe their perswasion that of many the Lords people in the Realm, belonging to the Lords election of grace, & partakers of his mercy to salvation in Christ, some are further called, & some still remayn in defection: further instanceing in sundry Priests, & Fryars, that have been Martyrs of Jesus, witnessing the truth they saw agaynst the Romish Anti-Christ & yet reteyn-^{precif} ing their Popish functions, & communion with that Church, which stands subiect ^{to} the Wrath of God: Both Mr: Barrow, & they accordingly in another place, commending the sayth of the Engl: Martyrs, & deeming them saved, notwithstanding the false Offices & great corruptions in the worship they exercised: & so professing the same iudgment of others in the realm, where the same precious sayth in sincerity, & simplicity is found, (they neyther neglecting to search out the truth, nor despising it, when they see it) the mercy of God thorough theyr sincere sayth to Iesus Christ, extending, & superabounding above all theyr sins seen, & unseen.

Lastly Mr: Penry a litle before his exequution, acknowledgeth in his Confession, that both of the teachers, & Professours of the assemblies have so embraced the truth of doctrine in the land established, & professed, that the Lord in his infinite goodnes hath graunted them favour, to shew out wherein, in regard of Gods election, he iudgeth them members of the body, whereof the sonne of God Iesus Christ is the head: onely herein praying the Lord to be mercifull vnto them, (as vnto himself in regard of his sins) that they are not ordered in that outward order, which Christ Iesus left in his Church, but instead thereof, &c.

All these, we see, as they rightly distinguish between sayth & order, (though even order also be a matter of *sayth*, if it be not a matter of sin, & without warrant from Gods word) so do they planly acknowledg the personall sayth, & grace vnto salvation in many though remayning (of ignorance, & infirmity) members of that Church agaynst whose constitution, order, & ordinances, they witnessed, divers of them, vnto death: & not onely that such people were there, in the generall, but also that they did so esteeme, & iudg of many of them in particular. And surely if the Lords

performance first of many in A is particular people

It is not difficult to
stand & learn.

Of private Communion.

people be there, it is no difficult thing for *the spiritual man*, conversing with them, to discern, & iudg ordinarily, which they bee. The spirit of God

† in one of his people will own it self in another of them though disfigured

1 Iam. 3. with many faylings, especially in outward orders, & ordinances: & sayth

17, 18. (if it be not dead) may be seen by works, of him that hath a spirituall eye,

Luci 6. thorough many infirmities. "The tree, sayth Christ, is known by the fruits: so

may the good trees truely planted by fayth into Christ, & haveing in them

the heavenly sap, & iuyce of his spirit (though growing for the present

of life out of the Lords walled Orchard, the true visible Church, & in the wilde

as well wilderness of the prophane assemblies) ordinarily be known by the good

original fruits of fayth, & of the spirit evidently appearing in theyr persons. whom

whilst the world can in all places so far discern, as to hate, despise, & persecute

quite them, as none of hers, it were marvayl, if we should not discern them

to be children of the same common Father with vs, & so know, & acknow-

1. Ioh. 3. 1 ledg one another (though the world which knowes not him know neyther of

both.) And passing this iudgment one vpon another mutually, though

not by the rule of certaynty, which a man can have onely of him self ordi-

anarily, as onely knowing his own heart, yet more then in hope, which ex-

of tends it self to the apparently prophane, (for we are to hope that they who

are not to day, may be to morrow) & even by that goulden rule of love

or charity, which thinketh not evill, nor is suspitious, but beleeveth all things,

13. 5. 7. & taketh them in the best parte: covering (especially vnder the graces of

1. Pet. 4. Gods spirit, where they appear, though in never so small a measure) a mul-

9. titude of sins; we shall walk in love, after Christs example, & fulfill the law of Christ

Eph. 5. 2. by bearing one another burthen: thereby also procureing the like mercifull mea-

Gal 6. 2. sure to be meeted out to vs agayn both by God, & men, in respect of our in-

Mark. 4. firmities.

† Lastly if men were to iudg vs (even whilst we abode in the assemblies of

ignorance, or infirmity) men fearing God, & sanctified in our persons, by

the profession, & appearance which we made: then are we also in equity

to make the same estimate of the persons of others, though abydeing in

the assemblies, as we did, making the same manifestation, & appearance

(& it may be greater then) the most of vs have done. And as we our selves

then haveing receaved of God the grace of sanctification in our measure

& making manifestation thereof, accordeing to that, we had receaved; &

being to be iudged by others accordeing to the manifestation we made

did, & might iustly look, that they should deem vs truely faythfull, & san-

ctified, though never so weakly: so are we to have agayn the like estima-

tion of others accordeing to theyr measure receaved, & manifested: reme-

bring alwayes that most equall rule of Christ our Lord, that whatsoever

ad in a low state looked to be deemed faythfull, would

and sanctified, p. 7

would men should do unto vs, even so to do to them, which is the Law, & the Prophets.

I will therefore conclude this poynt with a double exhortation: the former respecting vs our selves, who have (by the mercy of God) with the fayth of Christ, receaved his order, & ordinances: which is, that we please not our selves therein too much, as if in them, piety, & religion did cheifly consist: which was not the least calamity of the Lords people of old, for which he also sharply reprov'd, & severely punished them: of which evill, & overvaluation of these things (howsoever great in themselves) we are in the more daunger, considering our persecutions, & sufferings for them: but that as we believ these things are necessarily to be done, so we consider that other things are not onely not to be left vndone, but to be done much more. The grace of fayth in Christ, & the fear of God, the continuall renewing of our repentance, with love, mercy, humility, & modesty, together with fervent prayer, & hearty thanksgiveing vnto God, for his unspeakable goodnes, are the things wherein especially we must serv God: nourishing them in our own hearts, & so honoring them in others, wheresoever they appear to dwell. And if God wilbe known, & honoured in all his creatures, yea even in the silliest worm that crawleth vppon the earth, how much more in the holy graces of his spirit vouchsafed to his elect; notwithstanding theyr faylings of infirmity, especially in outward ordinances. Which personall graces whilst too many have undervalued in other men, & neglected in themselves, in comparison, God hath been provoked to suffer so many amongst vs to fall, some into such personall sins, & evilles (notwithstanding theyr advantage in the Lords ordinances) as from which (without these helpes) many thousands of them have been preserved: & others both from the conscience of Gods ordinances, & of the personall duties of holines, & honesty; as is generally to be seen in such, as have made apostacy from theyr former profession with vs.

The other exhortation I direct vnto them about whom I deal: which is, that they content not themselves with that fayth, & grace in theyr persons, which they have receaved, reiecting, or neglecting vnder any pretext, or excuse whatsoever, the order, ordinances, & institutions of the L: Iesus: in, by the vse whereof, theyr fayth should be nourished in it self, & manifested vnto others: much more, that they continue not theyr submission to the contrary, which is of Anti-Christ: lest God (besydes greater evilles) punish them with yet greater confusion, & bondage therin: that, vnder which they are being such already, as (I suppose) I may truly affirm, that never Church in the world, in which so many excellent truthe were taught, stood in such confusion both of persons, & things, & vnder such a bondage spiritual, as that of Engl: doth at this day.

Now before I come to prove the thing I ayme at, I think it fit to satisfy the principall obiections, which I have taken knowledg of agaynst the thing, I intend.

OBI. And it will fust be demaunded of me, considering my iudgment of the parish assemblies, as *Anti-Christian*, & of sundry the praictises there as idolatrous, & withall, what iudgments the Scriptures denounce agaynst such estates, & praictises, how I can deem any the membres of such assemblies, & so praictising, as truly Christian? or how I can without pollution communicate with them, who are by the touching of so many unclean both persons, & things, themselves made unclean?

NSW. For answer. First, it is true, that vppon the true Church the Scriptures do pronounce most excellent blessings; as they do also denounce fearful curses vppon the false: as it is also true, that whatsoever is spoken of the whole body, the one, or other, ioyntly, belongs to ech member of eyther, severally: provided, that in both, things be in theyr right state, & order: which is, that there be none, but faythfull, & holy persons in the true Church, & none but vnholly, & prophane persons in the false: for none other should be, in the one, or other. But if now it come to passe otherwise, & that thorough the Churches want of Vigilancy or Zeal, & the parryes hypocrisy (which hath been alwayes, & is too too common) there be in the true Church vnfaythfull, & prophane persons, shall we say, that those pretiousse promises made to the true Church in which they wrongfully are, do apperteyn vnto them, & vnto theyr persons? & that they are *elect of God, saynts by calling, & sanctified in Christ, to the hope of life, &c.* So if, on the contrary it come to passe, thorough her craft, & cruelty, & theyr own weaknes (which is too too common also) that godly, & faythfull persons be in the false Church where they should not be, shall we now lay vppon theyr persons all the curses, & condemnation, which the Scriptures denounce agaynst the estate of the false Church, & the superstitions thereof? were not this to *justify the wicked*, because he is in the true Church: where he should not be? & to *condemn the righteous* because he is in the false Church, where he should not be neyther? Or are not all godly wise men in these, & the like disordered states of things, to have vse of Christian discretion for the putting of difference between person, & person, notwithstanding theyr common Church state, & order, the wicked with the godly in the true Church, & vnder Christs ordinances, & the godly with the wicked in the false Church vnder the forgeries of Anti-Christ? Otherwise our iudgment wilbe as confused, as is theyr estate. Neyther is it a more difficult thing for a spirituall, & vnpartiall ey to discern a godly man in a false Ch: where the fallenes ariseth not from the falsity of fayth, but of order, & ordinances, then to discern a wicked man in a true Church.

of a false origin of false of false of order and ordinances And

And this consideration had, may serv for answer to the cheif part of the obiection: which is also no more in effect, then hath been answered by the Authours of *the Apology*, before me, in theyr defence agaynst that vniust accusation layd vppon them by theyr aduersaryes, that they affirmed *the whole Realm to be drowned in confusion without assurance of salvation.* Pag 11

Theyr answer is, that *there is difference to be put between PERSONS themselves, & between theyr ACTIONS or ESTATE otherwise.* The person sometimes is blessed, when the action, or standing in an other behalf, may be such as is subiect to curse: &c. As on the contrary also, sometimes the person is subiect to curse, whenas yet the action, or standing may be blessed in another respect. And both those parts of theyr distinction they prove by sundry instances from the Scriptures. Some whereof I will here note down, adding also some others therevnto, for the confirmation of the first head of the distinction, which more directly concerns the present question, which is about godly persons performing of, or standing in some corrupt, & cursed actions, or estate otherwise. Thus were, *Simson, & Levi*, both Blessed in theyr persons, & Cursed in theyr outrageous fact agaynst the *Shechemites*: thus was *the Canaanitish woman*, & her daughter both dogs, or whelpes, in respect of theyr nation, & people, & *Children of Abraham* in theyr persons: thus was *Peter* both a faythfull, & beloved disciple, in his person, & yet in his countenayl to *Christ, Sathan*: thus were *the Corinth*: both *unleavened*, & holy, in theyr persons, & *leavened*, or impure in the lump of theyr communion, with the incestuous man vncensured amongst them: as also the same *Corinth*: both spirituall (though but *babes in Christ*) & yet in respect of theyr strife, & divisions, not spirituall but carnall. Where the Apostle also noteth out the originall cause of these contraryeties in, & about the same persons: & how it comes to passe, that one, & the same man doth works so contrary one to another, & so is subiect, in respect thereof, to two so contrary estimates, & Censures. The reason then is, because every regenerate man, in this life, hath in him two men: *the ould man*, not yet fully cast of; & the new man, though prevailling, yet not perfectly put on, & rennewed: & these two (elsewhere called) *the flesh, & the spirit*; contrary the one to the other, & lusting the one agaynst the other. And so forceible is this lusting sin, & flesh in the best, as that it not onely keeps them from knoweing much truth which they should know, & from doing much good which they would do, & from doing that good they do, as they both should, & would; but also misleadeth them into sundry aberrations, & evils, (besydes theyr falles, into greater mischeifs, at tymes, out of which they are restored by particular repentance) & therin contineth them to theyr dying day. The Apostle professeth of himself that he *knoweth but in parte*: & how small a parte of his knowledg, is ours? 1. Cor. 13. 12.

Psa. 19. The Prophet *David* teacheth, that *no man can vnderstand his errors*, & so
2. prayes God to *cleanse him from his secret sins*. And amongst, & above those of
amp all other kindes, the servants of God are still endangered by the errors,
hon & evilles of the tymes: whose corrupt customes do often eyther dim theyr
eye eyes, as a mist: or carry them along as a strong stream: or otherwise op-
eye presse them with a thousand tyrannyes. Examples of this mischeif we have
eye too many in the Scriptures. In *Abrahams, Iakobs, Davids*, & many mo holy
Gen 2. Patriarks, & Prophets, takeing at once more wives then one, contrary to
1 the institution of mariage, which was, that *"two (& not more) should be one*
Mat. 19. *flsh.* Likewise in *Asa, Amasiah, & Azariah* theyr faylings, in *not taking*
1 away the high places, though the H: Ghost give testimony of the *vprightnes*
1 *theyr hearts, & works* otherwise, in the sight of the Lord. Also in many of the
1 Ch: of Corinth: cōtinueing theyr accustomed fellowship with their freinds
1 & kindred in theyr superstitious feasting in the *Idoll temples*, in honour of
1 the Idols, to which they offered. Lastly, we have a playn proof of this evill
1 in the Apostles themselves, whom the common error of the tymes that the
1 Messiah should be a great worldly prince, & exercise a temporary kingdom
1 did so possesse, as that it could not be rooted out of them, by all that they
1 had heard of Christ, & seen touching him; but that it still abode with them,
1 till the death of Christ, yea some while after his resurrection. Which consi-
1 deration as it must work in all the servants of the Lord a godly yealousy of
1 the customes of the tymes, that they be not captived in theyr evilles: so
1 must it also teach them, who by the mercy of God have escaped them, much
1 moderatiō towards such (being otherwise godly) as are still too much abu-
1 sed by theyr craft, or violence.

To apply this then to the present purpose. Considering the many excel-
1 lent truthes taught in divers of the assemblies, & that with so great fruit in
1 the knowledg, Zeal, & other personall graces of many; the constant suffer-
1 ings of divers Martirs for the truthes there professed, agaynst that Anti-
1 christ of Rome; the knowledg we had of our selves in that estate; together
1 with the iudgment of other Churches abroad touching the Ch: of Engl: as
1 it is called (though indeed ignorant of her estate, save in such general
1 heads of fayth, wherein we also assent vnto her) as also the manifold af-
1 flictions vppon, & great offences (& those, many too iust) at such as have
1 made separation from that Church; it is no marvayl, that so many (though
1 otherwise learned & godly) by reason of the ignorance, & infirmity yet
1 cleaving to the best overmuch, are abused by the tymes for the succouring
1 of Antichrist in his declýneing age, for whose furtherance in his riseing
1 (thorough the corruptions of tymes then) so many, howsoever otherwise
1 learned, & godly have (though vnwittingly) put to theyr hands, as all

the men further ability. in god rising and god

men soundly mynded, if but a litle exercised in theyr wryteings, & the storyes of the tymes, will confesse.

Now for the 2^d parte of the obiection touching the idolatrous practises of the assemblies, I do answer, that every idolatry makes not an idolater any more then every ignorance, or other sin of ignorance, an ignorant, or wicked person. To make an idolater there is requyred an idolatrous disposition which we may not lay to theyr charg, of whom we speak. Besides, by this ground we should chaleng, the reformed Churches generally to be idolaters; for the most of them use a stint form of prayer, lesse or more, though they be not bound vnto it; & so consequently should exclude them from Gods kingdom: for 'no idolater hath any inheritance in the kingdom of heaven. And if any further object, that the Scriptures teach expressly, that they who 'partake of the sins of Babilon, shall receiv of her plagues: & that every man worshipping that beast, & his image, & receyving his mark in his forehead or in his hand, shall drink of the wine of the wrath of God, &c. I answer as before, that that estate, & those practises are indeed vnder that curse in themselves; & further also, that every person so walking (as I am perswaded every member of the Church of Engl: doth) is vnder that condemnation without repentance: which repentance, as it must be particular for sins known, so doth the Lord, in mercy, accept of the generall repentance of his servants, for theyr sins vnkown, & secret, & which they discern not to be such: Otherwise no flesh could be saved. Lastly, as I cannot excuse them, nor they themselves from great sin in ioyning themselves with the profane parrish assemblies, with which God hath not ioyned them, & that in the practise of theyr superstitions, especially in such a bondage spirituall vnder the prelacy, as makes them cease to be the Lords free people, & deprives them of all power for the reformation of publique evilles eyther of persons, or things; so these being (as I hope) but theyr sins of infirmity, & by them vnseen, though we discern them, (as it may be, they also discern some evilles in vs, which we see not in our selves) they no more dissolve the bond of the spirit between theyr, & our persons, then they destroy the work of the same spirit in themselves: neyther can these theyr sins pollute me, if by the default of my place, or person I leav no means lawfull vnsed, for theyr reformation: who if they eyther purposely neglect to search out the truth, or vnfaythfully with-hould it in vnrighteousnes, for any fleshly fear, or other corrupt regarde, shall not for our more respective iudgment of them, or practise towards them, receav the more easy iudgment at the hands of the Lord in the day of the revelation of the secrets of all hearts.

OBI. *As he that hath hold of one member of the body is not separated from the body, nor any parte thereof, but hath hold of the whole body by the naturall coherence of the parts: so he that communicates with one member of the Ch: communicates, & ioyns with the whole, & every member thereof by answerable coherence of the parts of that mysticall body.*

NSW. *In communicating with the godly there in private prayer, & the like exercises, we do not communicate with them, as members of the Ch: but merely as Christians: private prayer being (as hath been shewed) no Ch: action at all, nor performed eyther by them, or vs, by vertue of any Ch: state, or membership, or with any respect therevnto: but merely as by persons, made partakers (by the grace of God) of the spirit of adoption, & prayer, mutually.*

OBI. *If we may thus communicate, with them in private, & they with vs, why not also in publique?*

NSW. *It followeth not, that because I may partake with godly men in things lawfull, & lawfully done, therefore in things vnlawfull in themselves, as are many things; or vnlawfully done, as are all things in theyr publique communion. More particularly. In communicating with the godly in publique (even in things good in themselves) I partake with all the prophane parrish also: the minister being the minister of the whole parrish, & (to speak as the truth is) the parrish preist: & so in his publique administration of fering vp the soules, & bodyes, & the prayers withall, of the parrish Church, in the name of Christ; & therein, with a few clean, many vnclean beastes, vpon the Lords altar: whereas the private communion I entend, is restrained to the godly onely, though wicked persons be in the place. 2^{dly} whereas in private I communicate onely with the persons, & personall graces of holy men; in publique, I communicate with theyr Ch: state, & order, as also with the publique Ministry, & in, & with it, with the prelacy, whence it is: of which more hereafter. Neyther yet may we admit them into communion of the publique ordinances with vs, till they be actually members of a true, & lawfull publique body ecclesiasticall, or visible Church. As they are private Christian persons, so we may partake with them in private Christian dueties; but may not admit them to publique Church communion (though never so holy persons) till they have a true, & lawfull Ch: state, & calling therevnto. And here that generall Rule hath place, that whatsoever is done by any person (though both he, & it in themselves never so holy) without a calling, is sin vnto him.*

OBI. *But with men uncircumcised, & which might not enter into the Temple, the Iewes were forbidden all Communion by the law of God.*

publick communion for so was not upon paine

But they of whom we speak are not vn**un**baptised but such as with the out-
ward baptis^m, (the same with our own) though both vnlawfully admini-
stred, have also receaved the inward baptis^m of the spirit : though they
cannot have in that theyr estate, all the right ends, & v^{se}s of baptis^m. 2 dly,
I fynde not where the law of God so sayd: but rayther think it may be pro-
ved, that the Circumcised Israelites comeing out of Egypt, had communion
in the wildernes, (though not in all things) with the vncircumcised both
Israelites, & others. But admit the law so forebade. It must be considered,
that the matter of Peters trouble was, his *going in to men vncircumcised, &*
eating with them : & it will then appear, that there was a legall, & ceremo-
niall restraint, & bondage, vnder which the Iewish Church was, as a childe
in his non-age, from which the Ch: now as a man of fuller age, is free. And
by the Iewes not communicateing privately, or not eating with any vncir-
cumcised (if so by the law they were forbidden, & that it were not rayther
a tradition, as Calvin thinketh) & by theyr not admitting any such into
the Temple, which is evident, we are taught, not to communicate with, nor
to receav into the Ch: any vncircumcised in heart, so by vs discerned : but
are not forbidden all private religious communion with vn**un**baptised per-
sons (if appearing holy) much lesse, to goe in, & eat with them, no nor
yet to receav such neyther into the now Temple, the Church of God : into
which indeed they must be receaved, before they can be baptized. And for
the Instance A^ct: 11. considering that *Christ* at his death had broken down
the partition wall, & in his flesh abolished the enmity of the law of commaundements,
standing in ordinances ; & that *Peter* by his Apostolicall Commission was to
teach all nations ; & how his opposites had heard that, the Gentiles had receaved
the word, & there with the spirit, of God, it could be none but they of the Cir-
cumcision, that is such as being theselves Circumcised, did think there could
be no grace without it (with which mischeif Sathan laboureth alwayes to
possesse the hearts of such as enioy Gods ordināces, as theyrs, on the other-
syde, who enioy them not, to vnderualew them) who would thus contend,
or quarrell with the Apostle of Christ, & the same, (to speak as the truth
is) manifesting himself to be too Iewishly affected, for that his practise. And
methinks by the Lords charg vnto Peter, not to call that proph^{me} which God
had purifyed A^ct: 10. 15. & with it, by Peters testimony afterwards v: 34 35.
that they that fear God, & work righteousness are accepted of God, whither circum-
cised, or not circumcised, baptized, or not baptized, so there be no con-
tempt of Gods ordinances, but onely humayn fraylty hindering, as it was
with Cornelius, in his not being Circumcised formerly ; & so ought to be
accepted of his people, so far as God accepteth of them : & that by Christes
example in receaving the prayers of, & therein communicateing with the

contempt of gods ordinances only B ij
hindring private communion.

sayth

Math. 8 Faithfull Centurion (though out of the visible Ch: & vncircumcised
6. personally, & privately, with whom he would not have communicated in
the temple, into which for order sake he might not have been admitted
we also have warrant for communicateing with godly persons privately
with whom for theyr disordered estate that way, we can have no lawfull
publique communion.

5. ORI. But thus to acknowledg any in the assemblies for our brethren, & partakers of the same common grace, & sayth with us, unto life, is to confirm them in their evill wayes, & as if we should tell them, that to do more, or other wise, then they doe, were in vayne.

ANSW. This exception is unworthy of any godly wise man, who hath learnt aright eyther to worship God, or to converse with men. Exception might as iustly have been made agaynst the Apostles doctrine, & practise for *ceasing*, & *applying vnto the weak* in things lawfull, for their edification, & *gaying*, & the discharg of his own duety: & as iustly might men have tould him, that he had taken a course to continue, & harden them in their sin for that their weaknes was their sin. The equity of the Apostles doctrine & practise is generall, & directs all Gods people, at all tymes, towards all that are weak in the fayth any manner of way, as are those that fear God in the assemblies, (how strong soever otherwise) in respect of their Church state & ordinances.

The same Apostle wryteing to the Corinth: whom he was in the body of his Epistle to reprove for many evilles amongst them, doth in the first place *1 Cor. 1* give them theyr due with the most, acknowledging them *1. 4. 5.* " *Justified in Christ Jesus, sayms by calling, enriched with the grace of God by Christ Jesus, in all viteration & in all knowledg.* The same māner of proceeding also the Apostile John vseth *Rev. 2. 1* being directed by the same good spirit, towards *the Churches in Asia*, vpper *3. 4.* the like occasion. And as theyr practises are (in theyr common equity) or *1. 12. 13.* instructions, so doth both the law of love, & rule of reason direct vs the *14.* same course. When mē see vs ready, to take knowledg, & in acknowledging *1. 18. 19.* of the good things in them, they will much more willingly listen to our in *100.* reproofes of theyr evilles, as deeming vs equally, & loveingly affected towards them: which good things, if on the contrary, we neglect, or undervalue any manner of way, they will, & that iustly, be preiudiced agaynst vs & vnequall, & looking at thē onely with the left ey. Besydes, there are no Arguments so forceible eyther for admonition, or exhortation, to them that have any spark of grace in them, as those, which are takē from *Rom. 12* " *the mercyes of God*, whereof they are made pertakers. Neyther will any of Gods children indeed, make that vse, eyther of the knowledg, which themselves have, or of the knowledgment which others make of the grace of God in them, to be emboldened thereby to go on in evill; (for this were to *inde v.* " *turn the grace of God in*

Wantonnesse, which onely the reprobates do) no more thẽ will a good childe, when he knowes by himself, or hears by others, that his father hath made sure his inheritance vnto him, take thereby liberty to despise his commaundements, & no further to regard him: this were a bastardy practise, & from which a childe naturally disposed would abhor.

To conclude then; this our iudgment, & answerable practise, touching the better sorte in the assemblies, as saythfull persons, & vnder the assurance of salvation, is no hinderance to the further manifestation of theyr sayth in withdrawing theyr feet from every evill way, & the planting thẽ in the Lords house; but on the contrary, a reall exhortation, & provocation of them to keep safe that theyr precious ¹ sayth in a good conscience in all things, as the ¹ 1. T passenger in the ship: & in the ¹ obedience of all Christs comaundements, to ¹ 1. 19. make theyr election more sure, to themselves, & so to ¹ 2. Pe work out theyr salvation with ¹ 18. 19. fear, & trembling: alwayes provideing for themselves the Prophets assurance, which was that he should not be ashamed, when he had respect to all Gods ¹ 1. 7. 2. 12. maundments. And this may serv not onely for an answer to the obiection, but also for an argument for the thing intended.

But Christ hath left an order for the reformation of every ¹ 6. O Brother falling into SIN, which cannot be observed towards any of them; whom we cannot therefore ¹ 18. 19. thus acknowledge, & communicate with accordingly.

This indeed sheweth that they are without the order of Christ in his Ch: in which they ought to be; but doth not therefore conclude them not to be our brethren, or Gods children, or that there is no bond of sayth, & the spirit between theyr, & our persons. And by this ground we should not repute a godly person though actually separated, our brother, nor keep private communion with him: nor any at all with the reformed Ch: , or with any theyr ¹ 16. 17. members; with are too too much wanting in this order. But as we may communicate with thousands in Engl: as with holy persons, in private exhortations, & admonitions, so may we also in private prayer, though in neyther ¹ 18. 19. the one, nor other publicquely, as hath formerly been shewed. And this I also conceave to have the force of another argument for the practise.

The L: Iesus hath promised so far to hear mens prayers, as they ¹ 7. O AGREE TO- G E T H E R in the things they A S K: which cannot be between them, & vs, seing they ¹ 18. 19. are to pray for the prosperous estate of theyr Church, Communion, government, & Ministry, agaynst which we both pray, & witnes.

There are thousands in the assemblies, who, (whatsoever thorough humayn frailty, theyr practise be) pray for little more, in effect, in the Ch: of Engl: then we do. And ² 1. though there be between them, & vs some differences yet may the same be so carryed by Christian discretion, & moderation mutuell, as that our prayers be not interrupted. And though we must agree

for particular differences as we must not pray together
It is not pray we use of private Communion. of some members of
in the particulars, which we expressly pray for, yet if we may not ioyne in prayer with them, with whom we have particular differences, how shall we pray with almost any the members of the reformed Churches? yea what two Ch: or persons in the same Ch: should not at one tyme, or other refuse prayer together? But divers inconveniences will (I doubt not) arise in this practise, as there do many in all our doings: which we must therefore labour to prevent, or moderate by godly wisdom, & not abandon for them things otherwise lawfull.

OBI. *Is this practise may be warranted with them, why not with sundry Papists also, & much more with many excommunicants out of the Church, for some particular sin?*

NSW. The fayth of Rome, & so of Papists indeed, cannot by the word or God be proved true iustifying fayth, nor the spirit received by that fayth, the spirit of prayer, which God hath promised to hear. But the fayth published in the name of the Ch: of Engl: & professed by many there personally, is to be esteemed such by the word of God. Neyther are we now come to a divers fayth, but to a divers order from that there prevayling: in submission wherevnto we think our selves bound to make further manifestation of our fayth, then there we did, or could do. And for excommunicates, there is this apparent difference, that whereas we are to apply our selves to the other, not yet come so far, what we may, for theyr further provocation, we are on the contrary to withdraw our selves from them, what we may for their humbling, both in spirituall communion, & civill familiarity: theyr estate in the one, & other, putting a speciall barre between them, & vs.

OBI. *But this will endanger the bringing in of great confusion when one man will thinke esteems of, & walk towards one, a 2^d another, & a 3^d wilbe otherwise mynded towards them both.*

NSW. The very same might have been objected agaynst Pauls doctrine of application to the weak: & it might have been sayd; one will iudge this man but weak, another that man, but a 3^d neyther of them, but both obstinate what confusion will here bee? So for our walking towards the members of the Dutch, & French Churches. Have we not administered publickly to some of eyther, which vnto some others of them we would not do? The same course we should in our private walking. Yea do we not sundry tymes fall into the same difficultyes in our publick communion, being diversly mynded in the receaving in, & casting out of members? In all which cases we must have vse of Christian discretion in our selves, & moderation one towards another: & must study not onely how to effect that which our selves thinke best, but how to bear the contrary, with the least offence, if it be not intollerable.

disputed in our publick communion about over us And
walking in or casting out

And thus much for the obiections agaynst this practise: the Reasons 1. ARG
to iustify it, follow.

And. 1. (the former grounds being held, & more specially, that private
prayer is no Ch: action, nor done by any Ch: power, or order, but merely
personall) both *M^r Bernards* Argument; that we are taught by our Saviour *Matth.*
Christ, to soyn in prayer, & to say OVR FATHER, with them whom we iudge the 6.
children of God; as also *M^r Amisses*, that we may have visible communion with *Gal 3.2*
them, whom we rightly discern to have communion with Christ, are of force, to wit
1. *Ioh. 1.*
according to the limitations, & distinctions formerly made.

As all communion in actions presupposeth an vnion of persons, so doth 2. ARG
every vnion of persons necessarily draw with it communion in workes, as a
naturall effect thereof. Which as it is true in Christ the head first, with who- *Ioh. 15.4*
semerits, & grace no man can communicate, till by fayth he be vinted to
his person, & with which all so vinted do necessarily partake: so is it in the
members mutually, who must first be knit together by that one fayth, &
one spirit, & so being vinted must preserv the vnity, & walk in the commu-
nion thereof. We are to walk in the common workes of humanity with
every man, according to that common bond: in the works of kindred, or
freindship, as with a freind, or kinsman: of common Christianity, with a
Christian: & so in the works of Ch: communion with the members of the
true Church. As then God hath vnted vs in our persons by fayth, & the
spirit, vnder one head Christ, with many in the assemblies, so are we also to
vnite our selves in the exercises of those our personall graces, notwithstan-
ding the humayn infirmities, especially about outward ordinances, appea-
ring in vs, or them.

There was between them in the assemblies who feared God, & vs, be-
fore our separation a bond of the Spirit, & we might lawfully pray together
for lawfull things, personally. And hath our growth in the knowledg, &
obedience of the will of God, dissolved that bond, they remayning the
same they were, & it may be growing further also therein? Surely such is the
nature, & so great the strength of this bond of the spirit, to them who duely
consider it, with that reverence, which is meet, as that many, & great in-
firmities cannot break it. And by reason of it, & of many other so excel-
lent things there to be found, it deeply concerneth vs to weigh with our
selves, in what respect, & how far we make our separation: that as we make
not the good things there as snares to entangle our soules in the things
which are evill, so that neyther for the evilles (vnavoidable in the publique
ordinances there) we throw away all at a venture, as some ill-advised do.
And if two godly persons of them may lawfully pray together privately for
lawfull things, why not we with eyther, or both of them? Do we loose any
lawfull

we ought not to refuse to receive any of a true church
and so your use of private Communion. in the.

lawfull liberty in a common Christian duety, by breaking of our vnlaw-
full course, & standing? If not, then neyther can this course be iustly re-
1. 5. 7. proved, neyther should we debar our selves of our Christian liberty herein.

ARG. As we are not for infirmities, & corruptions to refuse the fellowship of
a true Christian Ch: in things lawfull, but by all good means to endeavour
her reformation, whilst there is any hope: so neyther are we to refuse the
fellowship of a true Christian person (so appearing) in things lawfull, for
his infirmities & corruptions, especially till he appear vnto vs obstinate, &
irrecoverable therein.

ARG. Lastly, to repute them holy persons, & pertakers of the same pretious
sayth with our selves, as I have shewed before, we have alwayes done (not
withstanding theyr Ch: state) & yet not to ioyn with them in the personal
workes of sayth (no extraordinary bar comeing between) seemeth a de-
niall of that in deed, which in word is professed: & all one, (if not worse)
as if one mā should professe of another, that he held him his speciall freind,
but would neyther perform to him, nor receav from him any duety or
speciall freindship: or that he deemed him a very honest man, but yet
would neyther trust him, nor have otherwise to deal with him for a far-
thing.

Phil. 3. For conclusion then^t let vs follow the counsayl of the Apostle, to pro-
ceed by one rule, wherevnto we are come: vnder hope that God will further reveale
the truth in those particulars vnto them, who are otherwise mynded: as alke
following his example, in becomeing all to all in the things which are law-
full. And above all things let love abound in vs; which will teach vs (as
1 Cor. 13. many other good lessons so this amongst the rest) not to cover the good
graces of God in men vnder theyr infirmities, but contrarywise, theyr in-
firmities vnder the graces of Gods spirit in them.

But lest this practise, & the grounds thereof be further streyned, then
entend, or then it will reach, I think it here meet to ad a few things, for the
iust, & lawfull bounding of it.

Of publique Communion.

17



S vve are then to ioyn our selves vwith them, wherein God hath ioyned vs ; so are we, wherein he severeth vs, to sequester & sever our selves. And this I verily beleiv he doth in theyr, & our Church Communion, Service, Order of Government, Ministry, & Ministrations. If the parrish assemblies gathered by compulsion, of all the parrishioners promiscuously : the Provinciaall, Diocesane, & Lordly government : the Ministry thence derived, with

the service book, & administrations accordingly, be of God ; then is our fellowship, onely of persons sanctified (at least outwardly) ioyning themselves by voluntary profession vnder the government, & Ministry of an eldership ; cōceaving prayers & thankesgivings, according to the Churches present occasions) by the teachings of the spirit, & so administering the Sacraments according to the simplicity of the gospel, not of God, nor from heaven. If on the contrary, ours be of God, & of his Christ ; then is theirs of Anti-Christ, Gods, & Christs adversary. Eyther the one or other are plantings, which God hath not planted, & shalbe rooted vp. We will breisly consider of the particulars.

And first, the word, *Kahal*, in Hebrew ; in Greek *Ecclesia*, in English, *Church*, signifyeth a company of people called out ; & that in respect both of the voyce, or will of the Caller, & obedience of the Called : & so, restreyned to religious vse, signifyeth a company of people called, & come out of the state of nature, into the state of grace ; out of the world, into the kingdom of Christ. Who are therefore entituled, *Saynts by calling, & sanctified*, or separated, in Christ Iesus : the temple, house, & househould of God, & kingdom of heaven, & of God. And since the Church is neyther a naturall, nor a civill, but a spirituall state, it must not be gathered, nor consist, of naturall, or civill, or other then spirituall persons. And this will yet better appear, if we consider it (as the scriptures direct vs) as *the body of Christ*, vnder him the head ; unto which therefore it must be conformable in every part, by the indwelling of spirit, effectually working in the measure thereof.

2 dly, vnto the true Church apperteyn the Covenant, & promises, the ministry, sacraments, & services of God, with all the holy things of God of Christ : which must therefore be gathered, & consist of such persons, vnto which these things belong in communion, & by common right.

hve true by. fould be. C. gathered. only. of spirit. effectually working in the measure thereof.

And both the Scriptures, & common reason reach, that whomsoever the Lord doth call, & vse to, & in any speciall work, & imployment, he doth in a speciall manner separate, & sanctify them therevnto. And so the Ch: being to be imployed in the speciall service of God, to the glory of his speciall love, & mercy in theyr happines, & to shew forth his vertues, must be of such persons, as by, & in whom, he will, & may thus be worshipped, glorified: & as are by him both in theyr persons, & fellowship, separated, & sanctified therevnto.

But here the Authours of a certayn treatise published agaynst *M^r Cluse* charge him with much falsehood, for affirming all true Churches from the beginning of the world to have been established by this separation, which we (whom they call Brownists, as the Church of Engl: calles them Puritans) do desyre. And for this they desyre it may be shewed, how the Church of God before the flood was gathered by such a separation, to wit, of the godly, from the prophane; for this is the separation, we desyre. And know they not that God in establishing the first Church of the Gospell put enmity (which is more then separation) between the seed of the woman, Christ & the saythfull in him: & the seed of the Serpent, Sathan, & the wicked with him theyr father? Which separation also stood so firm, as the sons of God, might not so much as take them wives of the daughters of men. Or if these men will have mariage (as by theyr practise they make it) a Church action, then they see an expresse separation for Ch: Communion before the flood.

And where they further alledg that the Dutch, & French Churches which we acknowledg for true Ch: were not established by such a separation, as we make they accuse them vniustly, to excuse themielves.

They were at the first established of a sanctified people by voluntary profession separating themselves into particular Churches from the prophane multitudes in the places, & parrishes where they lived, (& that with great persequation:) & so do still continue a separated people: though thorough continuance of tyme, & peace, they (as all other Churches vse to do) have lost of theyr first purity, & Zeal. Were, or are any compelled into them by penall lawes? Or do they consist of all the parrish inhabitants, as the Engl: Parrishionall Churches were, & do? Doth not *M^r Cluse*, & we all, & these men themselves know, that scarce one of ten in the parrish, is of the Church in the whole cuntry throughout? How do they then reproach the Churches of God (contrary to theyr own, & all mens knowledg) as not being a separated people from the prophane multitude? The thing is, they would by casting dirt, & myrrour in other mens faces, make theyr own seem the fayrer.

Of publique Communion.

That the Dutch, & French Churches condemn our Separation, as schism, is neyther to the purpose, nor true: neyther can they name one Church that ever passed any such Censure vpon vs: neyther hath any one learned, & godly man amongst them (to my knowledg) ever gone about to refute our practice, or confession (though published both in Dutch, & Latin vnto them) which notwithstanding they have done in theyr publique wryteings generally agaynst such Heretiques, & Schismaticques, as have been amongst them. It is more both pertinent, & true, that the Ch: of Engl: (for which these men plead) condemns them her proctours as Schismaticques, & excommunicates, for theyr wicked errors.

If M^r Iohnson confesse (as they tell vs) th: Ch: of Engl: a true Church, he must be able to prove it established by Separation, & a seperated body, in the constitution. He with the rest have formerly defyned a true visible Ch: a community of people called, & separated from the world by the word of God, &c: & proved the same by many scriptures.

And to conceav of a Church (which is the body of Christ, & household of God) not separated from the prophane World, which lyeth in wickednes, is to confound heaven, & earth, & to agree Christ, with Beliall: & in truth, the most prophane, & dangerous errour, which, this day, prevayles amongst them, that fear God: & by which Christianity is more exposed to the contempt of Turkes & Iewes then by any other evill.

But here a defence by many made, & much set by, must be considered Obi: of; which is, that the wicked, & prophane in the parrishes (though frequenting the same place with the rest) are not of the Church; but onely they who fear God, & make conscience of theyr Wayes.

It they sayd, no other should be of the Church: though comeing into the same place, it were true: but to argue from that which should be, to that which is, when that is not, which should be, is vnsound, & presumptuous: as is that indeed of all other defences, most frivolous. Thus might the Cor: have answered Paul, that the incestuous mā was none of the Ch: though he frequented the same place with them. And if this defence were good, the greatest part of the Ministers of the Church should not be of the Church: for the greatest part from the Prelate to the Paritour, are (God knoweth) irreligious, & vnconscionable persons. For conclusion then: we all know, that the Ministers, Parsons, Vicars, or Curats, are appoynted, & so called the Parrish Preists, & are accordeingly to Minister: Offering vp the Parrish Prayers, & Sacrifices: & of the Parrishes to receav tithes, & offerings, as theyr duetyes: to Marry, Church after Childe-byrth, Baptize, & bury all that are maryed delivered of Childe, born, & do dy in theyr parrishes: & so to give the Lords supper to every one of them at sixteen years outd.

the wicked and prophane of Cij the parish If it

If it be sayd, the Minister may suspend, & so procure (if they reform not) the excommunication of all vnworthy persons: admit it; & even this proves, the whole parrish yea the most wicked with the rest, to be the Church. For otherwise what needed they be suspended, or how could they be excommunicated; since the Ch: is *not to iudg them, which are without, but them which are within?*

Let all them then who fear God, know, & consider, that when they come to worship in the parrish assemblies, they ioyn themselves where God hath not ioyned them: & acknowledg that society for the true Ch: of God & communion of Saynts, which he hath not sanctified for that purpose that, they offer theyr solemn sacrifices out of the true temple, made of living stones: where alone they should present them: that in eating of one bread they make themselves one body with them: & them members of Christ, who are (for the present) apparent lims of Sathan: & that in saying *Our Father* with them, they acknowledg them for the children of God, who in the perswasion of theyr own consciences, are *of theyr father the diuell, & do his lustes.*

And (which is most of all to be observed, & wherein those parrish assemblies do differ from all true Churches in the world) this mischief is not casual, & falling in by occasion, but of the very first frame, & constitution into which, *false breithren, & wicked men* have not crept privily, as into the Churches of God of ould, & of late also; but have been, & are, by bodily punishments publicly, & openly, into them constrained, & in them continued. Neyther in this confusion, did the wicked intrude, & thrust themselves into the fellowship of holy assemblies, as in true Churches too commonly to be seen: but on the contrary, the godly (few as they were, & yet are in comparison) did vnite, & mingle themselves (after theyr dispersion in popery) in, & into the prophane parrishes, where theyr outward estates, & occasions lay. And 2^{dly}, whereas the true Churches of Christ enioy his presence, & power, for the purgeing out of persons appearing vngodly, & incorrigible; these parrishonall assemblies want not onely all such power in them, or theyr Ministers (which the Prelates, & theyr substitutes have seized into theyr hands, & for the stablishing of whose state, & advantage of whose honour, & profit it is, to have them no better) but even all possibility of reformation, except they cease to be gathered by theyr parrish perambulation, as they are, instead of holy, voluntary, & personall profession of fayth, & confession of sins as, they should be.

Now touching theyr solemn, & set book-service, thus much. Since the Lord hath no where commaunded, or requyred in his word (which is the

use of private prayer in stead of public prayer onely

only Rule for his worship) any humayn, & apochripa wryteings to be
used in his Church to worship him by, much lesse to be read, by stunt: for
prayer, it is vnlawfull for any of Gods servants to submit vnto any such Col. 2.
voluntary religion, through humblenes of mynde, or for any other cause: or to 23.
partake in the holy things of God by it administred: lest they worship in Math.
vayn, & God reprove them saying, who hath requyred these things at your 9.
hands?

But they tell vs, that Christ hath taught his disciples when they prayed, to
say Our Father &c. True, but I deny it to be Christs meaning to bynde them
to these very words: as the ministers are bound to say theyr Certayn. For
neither do the two Evangelists vse the very same words: neyther, if that
were Christs meaning, were it lawfull to vse any other form of words.

For he sayth when you pray that is, whensoever you pray, say: & he who Luke 11.
prayer, as Christ there teacheth, offers strang fyre before the Lord. He
then there teacheth to pray without hypocrisy, & vayne babling, & with fayth,
& perseverance: though I doubt not, but these words also, being applyed
to present occasions, & without opinion of necessity, may be vsed. But ad- Ch. 6.
mit Christs meaning were to ty his disciples to a form of words: will the 19.
Byshops therefore presume to impose vpon men, another form of words,
& so an other form, & manner of worship? which (if Christ tyed his di-
sciples to worship him by a certayn form of words, they appoynting and It follo
other form of words for his worship) they vndenyably do. Will they thus not
walk cheek by iowl with Christ in his house, & set vp theyr thresholds by Gods, Eccl. 9.
& appoynt a new manner of worshiping God, & so a new will of God, as 8.
indeed they do?

M^r Cluses forenamed aduersaryes demaund touching a prayer of his in
the end of his book, Whether any of his flock in reading of that his prayer, may lift A sheile
up theyr heart, & say Amen to his petition. If not, then (say they) it is a sorry &c.
prayer &c: if they may, then according to our doctrine, he sets up a goulden Calf, pag. 38.
erects an Idoll, by setting down this form of prayer: & they, which in the reading 39.
of it, lift up theyr hearts in prayer to desyre the same thing, commit Idolatry.

Nothing is absolutely, or in it self, an Idoll: but in relation to, & re-
spect of the end, to which it is appoynted, & vsed. And we do therefore re-
pute the service booke an Idoll, because it is, & is appoynted to be read by the
Minister, for his, & the Churches prayers. But what proportionable to
his hath M^r Cluses prayer? Is it appoynted by him to this end, or by the
Ch: with him so vsed? It is published by him for the manifestation vnto
others of his desyre, that they by reading the same privately, might be ad-
monished of, & provoked vnto theyr duty. It is his prayer, but theyr in-
struction, & provocation: & so by them to be read, & vsed. And for the

It is p. 8 prayer but for instruction and inward

inward lifting vp of the heart, is nothing to the question in hand; which is about the outward exercise, & manifestation of prayer. A man in reading, or hearing read, *Pauls Epistles*: or in singing, or hearing sung *Dauids Psalms*, or in opening, or hearing opened those, or any other Scriptures in the Church may say *Amen* to any truth, or desyre in his heart that the good things in them conteyned may be accomplished, & come to passe. Are therefore these Scriptures, & sermons the prayers of the Church? (which is the very poynt) is the reading, singing, preaching, & hearing of them the Churches exercise of prayer, or praying? we doubt not but it is lawfull to read privately the prayers, or sermons of any godly men that come to our hands for instruction, & provocation in & vnto any good duty, & to have the heart therewith affected accordingly: but to conclude that therefore it is lawfull to bring the some into the Ch: & to read them publicly for that end, & (which is more) that the so reading of them

the preaching, & praying which the Ministers of Christ are to give themselves vnto: & for their furnishing wherevnto, he giveth them the speciall gifts of his spirit, is to make ropes of sand: both will hold alike, & are indeed alike childeish. But let vs a litle further wey theyr words. They call it *Decluses prayer*, because he penned it: acknowledging therein that theyr Church Service is the prayers of the Byshop or Chaplin that penned them: & the manifestation of the spirit given to him, that is dead, & rotten. Whereas the Ministers of Christ have receaved their proper measure of the manifestation of the spirit to profit withall: by which theyr infirmities are holpen, & they taught to pray, as they ought, & as are the Ch: necessities, & occasions.

They further call this the reading of *Decluses prayer*: & therein confess theyr Ch: praying to be reading. And is reading praying? or are not these two distinct exercises, & for divers ends? Do men read to God, (which if to read be to pray) they must do? In praying, we powr matter out of the heart: but in reading we receav matter in: as common reason teacheth. How ignorant then or obstinate soever men are in theyr customs & traditions receaved from theyr auncestours, theyr set service read for prayer is but an humayn devise for Gods worship (& that vnreasonable also:) & so an Idoll & agaynst the 2^d Commaundment; with which fellowship is to be had. Which whilst these men, & others will not leave of God, by vs, whose persons they despise, but will still plead for it, they do; most iustly do they provoke God to punish them, & theyr fellowes by it, as he doth, It is iust, that whilst one kindleth, & another bloweth & a third offereth this strange fyre, they should together be scorched with the flame of it.

It now remayns I ad a few things touching the government Ecclesiastical

all, & Ministry. But for that it becometh all honest, & modest men to be more forward in defending theyr own, then in reproveing other mens doings; & that many lowd clamours of Anabaptistry, & Popularity are raised agaynst our government, I think it meet breifly to insert a few things touching our profession, & practise therein.

The government of the Church then, as it is taken most strictly for the outward ordering, directing, & guidance of the same Ch: in her affayres for in a more generall sence the whole administration of Christs kingdom by himself, or others, inwardly, or outwardly, publicuely, or privately, may be comprehended vnder the government of the Church) we place in the Bysbops, or Elders thereof, called by Christ, & the Ch: to feed, that is to teach, & rule the same. Which theyr government, & the nature thereof, I will playnly lay down in such particulars, as wherein the peoples liberty is greatest: which are reduced to these three heads: 1. Exercise of prophesying: 2. Choyce of Officers: & 3. Censuring of offendours.

And 1. for the Exercise of prophesying; wherein men (though not in office) have liberty to move, & propound theyr questions, & doubts for satisfaction, as also having received a gift, to administer the same, unto edification, exhortation, & comfort. As then Paul, & Barnabas coming into the Synagogue of the Jewes (where they were no Officers) the Rulers of the Synagogue sent unto them after the lecture of the law, if they had any word of exhortation to the people, to say on: (which order the Jewes also observ in theyr Synagogues at this day) so with vs, the Officers after theyr ordinary teaching, signify, & exhort unto the vse of, the like liberty, in that, & the other particulars formerly named: & so (as there is occasion) open, & explain things obscure, & doubtfull: reprove things vnsound, & impertinent: & so order moderate, & determaine the whole exercise by the word of God. And in this I suppose it appears to all men, that the Officers govern.

For the choyce of Officers, we do take for our directions the practises of the apostles, & Apostolicall Ch: Act. 1. & 6. & 14. grounded vpon a perpetuall equity, that men should chuse them vnder Christ, unto whose faythfulness, under the same Christ, & by his appoyntment, they are to commit themselves, & theyr soules: & them, as Christs, & theyr servants to maynteyn: in any one of which examples the conscience of a godly man is better established, then in all the Canons of Popes, or Prelates, or other devises of Politique when whatsoever, departing from the Apostolicall simplicity. I will instance one example where this poynt is most largely, & clearly set down; unto which therefore the rest must be referred, & by it other places (handling the same matter more breifly) explained, & opened. We do read. Act. 6. how the apostles call together the multitude; shew them the necessity of Chusing Deacons,

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what they work is, & how they must be qualified, & how many they would have chosen : whom, being *chosen* accordingly, by the multitude, they ordeyne sanctifying the whole action with prayer. Where it is evident, that though the calling did chiefly depend vpon the multitude, yet did the government of the whole action ly vpon the Officers. Conformable wherevnto is our practise, so near as we can, vpon the like occasion.

Lastly, for our direction in the publique vse of the Censures, we propound to our selves the Rule of Christ Math. 18. 17. touching sins private in themselves, but to be made publique by the sinners refusing to hear admonition : & with it, the practise thereof, by the doctrine of his Apostle 1. Cor. 5. about a sin of publique nature. For the not Censuring whereof he sharply reproveth the Church; vehemently exhorting them, that being *come together in the name of the Lord Iesus*, they would by his power (for the vse whereof he shewes his iudgment, for his parte severally, & promisetht his ioynt assent in theyr publique assembly) excommunicate the offendour. For neyther could the Apostle being but one, be the Church, or Congregation, which consists of two or three that is a company (though never so small) gathered together in Christs name, as he expounds himself: neyther did he seaze into his own hands the liberty of the Corinth: for theyr neglecting it; as oppressours vse to deal with theyr tenants, & debtors, taking the advantages of forfaytures agaynst them: neyther indeed could the Apostle with any equity, or iustice proceed to any Censure agaynst the offender, he not being before sufficiently convinced of, & rebuked for his sin, as he should have been.

Answerable to the course by Christ & the Apostle there directed, & by the Corinth: observed, as appeareth 2. Cor: 2.6. we desyre our practise may be. In which, sins scandalous (if in themselves of publique nature) are brought to the Ch: by one of the Officers: or (if private, & to be made publique by the sinners impenitency) by the brother offended, & his witnesses, at the Officers appoyntment. Where, the sin (being manifested, & (for fact orderly proved agaynst the offender) is by the elders condemned, & rebuked by the word of God, & the sinner exhorted to repentance according to the quality of the sin. In which conviction, & admonition lawfully, & sufficiently made, the Ch: reflecteth: the men manifesting theyr assent therevnto by some convenient word, or signe, & the woemen by silence. And so the admonition which before was Christs, & the Officers becomes the Churches: following the other as theyr governours, & no otherwise.

Vpon which admonition if it please God to give the sinner repentance answerable, & that he so manifest, God thereby receaveth glory, who was

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dishonoured by his sin, & men who were offended, satisfaction: & so all further proceeding is stayed, & the person exhorted (& others by his example) to *sin no more lest a worse thing happen unto him*. But if he remayn obstinate, & refuse to bear the Ch: & in it Christ, admonishing him, then with sorrow for the hardnes of his heart, (all long sufferance, & patience in the mean while vsed, according to the nature, & circumstances of the offence,) by the power of the L: Iesus (not given to his Ch: in vayne) the impenitent sinner is, for his humbling, to be cut of, & excommunicated from the fellowship of the Church: the Elders as governours going before in decreeing the sentence, & so one of them (vpon the peoples assent, as in admonition) pronouncing it in the name of Christ, & his Church.

But for that the Officers are frail men, & those [†] *not Lords over Gods heritage*, as are Princes, & Magistrates over their Subjects, but [†] *Ministers*, & *Servants of Christ* the housband, & *the Church* the wife, whom the thing concerns in their places, as well as them) we think it lawfull for the brethren eyther doubtfull of any thing in the Officers administrations, to propound theyr doubt for satisfaction; or seeing them fayling in any materiall thing, to admonish them of theyr duety & that they ^{*} *look to their Office*, or (if need stand) to supply the same for the further clearing of things. And this whole proceedings we make, & vse ordinarily on the Lords day, as being properly the L: work, a work of religion, directly respecting the soul, & conscience: & of spirituall nature, as being an administration of *Christs kingdom*, which is *not of this world*. And this also when the whole Ch: is gathered together, as which it concerneth many wayes. 1. Because the Ch: which is offended by publique sins, must be publicquely satisfied. 2. *As leaven leaveneth the whole lump* (to wit of the Ch:) being unpurged out. 3. *They that sin must be rebuked openly, that the rest may fear*. 4. The Elders, or Bishops are to feed the flock by government publicquely, as well as by doctrine; & being by them, over whom they are, to be *highly loved for their work sake*, theyr work of government must be seen by the Ch: which is for the same so to esteem them. And thus we beleiv, & practise accordingly, though (we confesse) with great weaknes. By which our weaknes it cometh also to passe, that this comely order is somerymes interrupted, & humayne frailties intermingle themselves, eyther by the Officers fault in not governing, or the peoples in not obeying as they ought: so as we are at tymes overtaken with some things both disorderly, & difficult to determine; as it also cometh to passe in all societyes, & governments of, & by men, whatsoever. And as in nature, the corruption of the best thing is the worst, so in the breach of the most comely order, there is the greatest both inconvenience, & disorder. But things are not to be defined by theyr abuses (as the

phylosophers teach, & all wise men know: (so neyther must the L: ordinances be esteemed by the disorders personall incident vnto them, but as they are in theyr right state, & lawfull vse.

The order of our government then being such, as I have described it, let every indifferent Reader iudg, whether or no, in respect of outward order, it be popular, & wherein the people govern, as many please to reproach us, & it. But if men will still shut their eyes agaynst the things we playnly, & simply lay down, & yet open theyr mouthes agaynst vs for popularity, & Anabaptistry, we can but (makeing this & the like our iust defences) commit both our selves, & cause to God.

And thus much of our order of government. I will now go on where I left, to shew, that the L: people may not communicate with the Church of Engl: in regard of the government Ecclesiasticall, & Ministry thence derived.

I. And 1. the Scriptures teach vs, that the *H: Ghost* hath appoynted sundry *Overseers*, or *Byshops* over one flock to feed, that is, to teach, & govern it: of which it also standeth in need. It is then the vnholly Ghost of Anti-Christ, which hath devised one Byshop over many flockes, which he cannot possibly feed, if he would. Onely for his government he hath this help, that he is a *Lord* over them, & not a Minister, & servant vnto them, & so bears more sway over the prophane multitude, whereof those Churches most what consist, by Lording it with his imperious *Canons*, & purse-penaltyes, then many true Byshops could do, by theyr faythfull ministry, & service, according to Christs testament.

II. It is written Eph: 4. 8. 11. 12. 13. that *Christ* when he ascended on high, gave gifts to men: some *Apostles*, & some *Prophets*, & some *Evangelists*, & some *Pastours*, & *Teachers*: for the work of the Ministry, &c. untill all the *Saynts* were met together vnto a perfect man, &c. Where the Apostle teacheth, how *Christ* the king of his Ch: hath set in it certayn orders of officers (answerably gifted extraordinarily, & ordinarily) & those also there to be, & continue in their tyme, till the same Ch: & body of *Christ* were complete, both for number of persons, & measure of graces. Now if the Byshops be *Pastours*, or shepheards, & *Teachers*, (as some would make them) over their Provinces, & Diocesses, how will they answer the Lord for not teaching them? Or how hath the Lord appoynted such a Ministry (being an office of trust, & wherein the personall ability, & faythfulness of the Minister is requyred) as which he that receaved it, cannot possibly fulfill if he would? Or if the Byshops be of the order of *Pastours*, & *Teachers*, (which are the lowest Ministers) of what order are the parrishionall Ministers, which are below them? And for the first three, *Apostles*, *Prophets*,

phets, & Evangelists, they were extraordinary, for the first [†] planting, & wa-
tering of the Churches. The *Apostles*, & *Prophets* laying the foundation, by
doctrine infallibly true: & the *Evangelists* employed by the Apostles dire-
ction, here, & there, for the perfiting of their work, as there was need.
Neyther were they, one, or other, tyed to any particular flock, Diocesse,
Province, or Nation; but were generall men, & for all places; being there-
unto furnished with the knowledg, & vse of all tongues, as there was oc-
casion. So that whilst our Engl: Bys hops plead their Provinciaall, & Dio-
cesan Iurisdiction from the commission of the Apostles, & Evangelists,
they are found to be of their number, who [†] sayd they were *Apostles*, & were
not. They then, in their order of ministry, are not of the gifts, which
Christ the king of his Ch: gave, when he ascended on high, but of the
gifts of Anti-Christ in his ascent to the throne of his Apostacy: Of whose
body also they are naturall members, without which it cannot consist: as
may all other bodyes, whether Civill, or Ecclesiasticall. And since the Of-
ficers of the Ch: are *members of the body of Christ*, as the eyes, mouth,
hand, &c. he who ads to, or takes from the Ch: an order of Ministry,
or Office, presumes to ad to, or take from Christs body, a member: &
so abolishing a member of the body, he doth also abolish a gift, & grace
of the spirit, *workeing effectually according to the measure*, or proportion of
every part; or adding a member, he must be able to quicken, & furnish
it with a proportionable gift of that *same spirit*, who *distributeth to every mem-
ber, as it pleaseth*. v. 11. And so where the Apostle sayth, v. 4. 5. *that there
are Diversities of gifts, but the same spirit: & diversities of ministeryes, but the
same Lord*: he playnly teacheth these two things. 1. That all lawfull Mi-
nisteryes in the Ch: are of Christ: 2 dly, that none may appoynt a Ministry
in the Ch: but he who can bestow an answerable gift of qualification: which
is not in the power of any man, or angell.

The Lord by his Apostle hath ordered, that *the Elders*, or Bys hops
which *labour in the word, & doctrine*, should have double honour, spe-
cially, & above them that *Rule*, though well: & that vppon a ground
of perpetuall equity, that since the Bys hops, or Elders office is a *work*,
the cheif work, which preaching is, should have the cheif honour. But
this order of Christ, & of nature it self is clean subverted by the order
of the Prelacy, & Ministry in Engl: where ten-fold honour is given
to ruling, though not well, above the most paynfull labouring in the
word, & doctrine. It well suites with the spirit of Anti-Christ that im-
perious Lording over the soules, & consciences of men should be ad-
vanced above the base, & burdensom work of Preaching Gods word.

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Lastly,

Lastly, the rights, & libertyes wherewith Christ the Lord hath in his word endowed his Church (the Elders for theyr government, & the people for theyr liberty) for the calling of Officers, & Censuring of offenders these oppressours spirituall have seized into theyr own hands, as theyr peculiarars: in, & vppon which theyr vsurpation (which is specially to be noted) theyr very office, & order is founded. ¹ *Wo be to him* (sayth the Lord) *that buildeth his house by vnrightheouses, & his Chambers by wrong*: how much more then vnto them, who build theyr high pallaces by such spirituall injury agaynst the Lord, his house, ministers, & people, as they apparently do,

For conclusion; *the tree is known by the fruits*: & too evident it is by theyr fruits, vppon what root the Prelates tree groweth. Theyr preferring (& that in theyr most solemn Constitutions) the wearing of a surplice, or making a Crosse in a Babes forehead by the Minister, before the preaching of the gospell: of bowing the knee by the people to, or at the Lords supper before the most worthy receaving otherwise; the reading, & hearing of theyr (rather then Gods) service, by the one, & other, above the performance of any part of Gods worship appoynted in his word, by eyther of them, do declare them to be no mean members of that *man of sin, & adversary, who exalteth himself above all that is called God*.

Theyr constreyning the Ministers to receave from them, & by theyr sole authority, theyr order of preisthood, & institution to theyr cures, with theyr licences to preach: enforcing them to subscribe, & that *from theyr hearts*, to theyr devised government, Service, & Ceremonyes, & even to swear Canonically obedience to them therein; & both them, & the people to obey theyr Summons, & Citations, running, & ryding to, & fro, to sue, & serv in theyr Courts: to take the oath *ex Officio*, to accuse themselves, & theyr freinds, & that often for well-doeing: to submit to theyr Censures of all sortes, & not so much as to dare to speak agaynst theyr tyrannies, & superstitions, vnder Peyn of Excommunication, *ipso facto*, do proclaym vnto all men *that have ears to hear*, that they are in a great measure, spirituall Babilonish Lords, *causing all both small, & great, rich, & pore, to receave theyr mark in theyr right hand, or forehead, & otherwise not suffering them to buy, or sell*.

Theyr sale of Orders, & Institutions, & that most what vnto persons utterly vnworthy: (to the destruction of how many thousand soules for whom Christ dyed, eyther by starving them thorough ignorance, or poisoning them by profane example?) of dispensations for pluralities, & non-residencies, of licences to preach vp, & down the cuntry, & to many at tymes by theyr Canons prohibited: of pardons, & absolutions, when

When are excommunicated, & sometymes when they are dead, before they can have Christian buryall: with theyr extorted fees, & purse-penaltyes (the very sinewes of theyr kingdom) do clearly pronounce agaynst them, that they, & theyr subordinates are *merchanis of that great City Babilon, traf- Ch. 18. 1*
queing for all manner of Ware, & for the soules of men. 11. 12. 1

Now touching the Parochiall Ministers I have proved agaynst *M^r Ber-*
ard, that neyther theyr office, nor calling by which they administer it, is of Christ. *† The office of the Byshop is a work:* & this work itands in *† feeding the* 1. Tim
lock; & this feeding in preaching, & ruleing. Now as the government of 3. 1.
theyr flockes is not so much as permitted vnto them, so neyther is preach- 1. 1. 1
ing any naturall, or necessary part of theyr office: but an accessory, & ca- 18.
small ornament: & which may be, or may not be, as the persons can, or will. And for theyr calling, whether to theyr preisthood at larg, by the Arch-Deacons presentation, & Byshops ordination; or to theyr speciall Charges; eyther by the Patrons presentation, Byshops Institution, & Arch-Deacons Induction, or by the Byshops sole licence; the very nameing of the means by which it is had, sufficiently proves it not to be ** from heaven,* Luke 2
but of mans, even *the man of sin* his vayn devise. But I will for the present 4.
insist onely vppon this consideration, that the parishionall Ministry is a branch of the prelacy; & so all communion with the one, as other, to be avoyded, by Gods people.

And for the better discerning of things, it must be observed, that as the whole Nation is devided into two Provinces, vnder the two Arch-Byshops, & the two Provinces into Sundry Diocesses, vnder the Byshops, & they into theyr severall parrishes vnder the Ministers thereof; so do the Arch-Byshops, & Byshops share out vnto the parrish Preistes in theyr ordination a part of theyr Charg, to wit, so much as concerns the ordinary service of the parrish: as they do also vnto theyr Chauncelours, Commissaryes, & Arch-Deacons, an other part for inferiour government: reserving vnto themselves the Lordship over both, for the best advatage of theyr own honour, & profit. So that the Chauncelour in the consistory, & the preist in the Pulpit or Desk, doth administer by one, & the same power: namely that of the Prelate; which, from, & by him, both the one, & other doth receav. And as Christ tould the twelv, when he sent them to preach, that *he who receaved them, receaved him,* & that *he, who receaved him, receaved him* Mat 10.
that sent him: so he that receavs or communicates with the Minister in any 10.
parrish of the land, receavs the Byshop, that sent him, & so indeed originally, the Pope, that sent him; & of whose sending the Pope is, they, & we make no question. The Prelacy then being to be *rooted out, as a plant, which*
God hath not planted, & the ministry in the order, & office, (of which we

speake) being a braunch of it, can the braunch survive, if the root be plucked vp? or shall any of Gods people by their mayntenance of it, submission vnto it, or communion with it, give therevnto any life, or preservation?

But here sundry defences are made by them, who in iudgment, word, & wryteing, & some practises, dislike the prelacy: as that *they are not subiect to theyr government: that the Ministers do not stand by the ordination, & power receaved from, & by them, but by the peoples acceptation: that these things are but matters of outward order, & government, which though they may somewhat concern the Ministers themselves, yet are they litle, or nothing to private persons.*

We will breifly consider of these defences: & let them who make them, consider, & beware, they be not of them, who will not be reformed, but seek excuses after theyr own heart.

And, first, they who thus disclaym in word the Byshops government, confesse themselves therein to be vnder no spirituall externall government at all: & so be lawles persons, & inordinate walkers, & such as have neyther that conscience, which is meet, of the Commaundements of Christ, by his Apostles, to give due honour to them who rule well: & to submit themselves to these, who are over them in the Lord: nor of their own frailty, & in what need they stand of the Lords ordinances, & of this in speciall, for their guidance, & conservation in his wayes. 2^{dly}, the dayly practise of these men (every one of them lesse or more) in the sight of the Sun, is a sufficient conviction of their vn honest excuse. Their Obedience vnto the Summons, & Citations (vnto their spirituall Courts) of the Prelates, & their Deputyes; their sueing, or appearing there by themselves, or their proctours; the submission of the Ministers to their suspensions, & deprivations, & both of Ministers, & people to their excommunications, do really plead their spirituall subjection to their Iurisdiction. Yea so far are the people from freing the Ministers by theyr acceptation, from the Prelates iurisdiction, as on the contrary, they enthrall them much more vnder the same: not onely by accepting them at the first vnder their mark of Institution, or licence, but even ever after, year, by year, by chusing a Church-warden, or Side-man, (as they call him) to present both their own, & Ministers defaults in & vnto their Consistoryes, & Visitations: as doth the Minister also chuse another for the same Purpose: for the performance of which presentations, they are to bynde themselves by oath, & so ordinarily do. So that, howsoever many are ashamed of their Lords, & Maysters; both Ministers, & people (not actually separated, from the parrish assemblyes) stand in spirituall sub-

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jection to the Prelates, & receiv theyr mark, though some in theyr forehead, & more professedly; & others as effectually, though more covertly, in theyr right hand.

Now for the outward government, & ordering of the house of God, the Church; & the outward calling of the Ministers thereof, they are not so sleighty matters, as Politique men, out of theyr fleshly hearts would perswade themselves & others. The Apostle vnto Tim: treating at larg of these things tels him, how the cause why he so wrytes is, that in his absence, ^{1 Tim. 3. 2} ^{v. 15. 16.} he might know how he ought to behave himself, in the house of God, which is the Ch: of the living God, the pillar, & ground of truth. Where he adorneth the Church with most honourable titles, for this very end, that he, & all other Gods Ministers, & people might be admonished more carefully to preserv unviolated that sacred oeconomy, & Ch: government there prescribed: 'absteining, & chargeing him before God, & the L: Iesus Christ, & the elect An- ^{1 Ch. 3. 22} gels, to observ these things, unpartially: as also wryteing vnto the Corinth: he propounds the matters of outward 'order, vnto them, as the Command- ^{1. 1. Epist.} ^{14. 37.} ments of the Lord Iesus: which are * all to be observed by his Disciples in their places: in whose eyes "he is worthy of more honour in his own house, & in the or- ^{* Math.} ^{23. 20.} dering of it, then was Moses a servant in his Maysters house: according to whose direction notwithstanding, all things were to be ordered. I ad, that the same Apostle, (whatsoever other men despiseing (it seems) his simplicity, think or say) testifyeth of the Colossians, that they had received ^{* Hebr. 3.} ^{3. 6.} Christ, as well in their order, as sayth: & reioyceth as well in their continu- ^{Col. 2. 5.} ^{6.} ance in the one, as other: as on the contrary he sharply reproveth the Corinthians, for the breach of order, & neglect of Discipline, as well, as for any other evill. And see how vnequall these men are. The Popes arrogateing to himself to be vniversall Byshop, is in it self but a matter of order, & government: & yet they generally who are soundly mynded, deem him properly Anti-Christ therein: alledging that of Gregory agaynst John of Constantinople, for that purpose. And if the vniversall Byshop make Anti-Christ in the head, surely the Byshops of Diocesses, & Arch-Byshops of Provinces, & Metropolitans of Nations, may well chaleng the pars of arms, & shoulders of that body.

Now touching the Miinisters outward calling: of such force it is, that he is by it alone (if at all) properly, & immediately, a true Church officer; as is the Magistrate in the Common wealth, the Captayn in the army, the steward in the family, by the outward calling of those, in whom that right is, a true & lawfull Magistrate, Captayn, or steward: & without which, all, & every of them, are mere vsurpers, how-

howsoever qualified in theyr persons, & serviceable in theyr administrations. *Now man* (sayth the Apostle) *takes vnto himself this honour, but he, that is called of God, as Aaron.* And let them who think it a small matter to vsurp, (or being vsurped, to communicate with) a calling without order by Gods word, consider what befell them, who vsurped, (or communicated in the vsurpation of) the priestly honour not being therevnto called, as was Aaron. Numb. 11. 16. And how it lyeth all the Ministers of Christ in hand to be able to justify theyr outward calling to theyr offices, the Apostle teacheth by his own example, & specially in his Epistle to the Ch: of Galatia, where it was most called in question: which they also that cannot do, are to be served, as where they, who could not synde the wryteing of theyr genealogy, & were therefore put from the priesthood. Neh. 7. 64.

And, as they know who have experience thereof, what comfort it ministereth agaynst the manifold tryals incident to the lawfull Ministers of Christ, that they are called by them therevnto, whom vnder the Lord is most concerneth, as over whose Soules they are to watch: so on the contrary, I verily suppose, it cometh to passe, that even the best Ministers in the assemblies, do so easily, & vnworthily forsake theyr flockes, for theyr greater ease, profit, or credit; & which not, for fear of a litle persecution? because they want this testimony, & comfort of good conscience, that they have been lawfully called to minister vnto them.

To conclude then this poynt also: the same Scriptures, & grounds which prove the order of prelacy, & so of priesthood, (being a braunch of it) not to be of God, do also prove it vnlawfull for the people of God to partake in the administrations of the one, or other, & therein to submit themselves vnto them.

For 1. theyr very administrations by an vnlawfull calling are theyr sins, & so to pertake with them in theyr administrations, is to pertake with them in theyr sins, contrary to 1. Tim. 5. 22. Rev. 15. 4.

2^{dly}, the ground of submission vnto the Officers of the Ch: is, that they are made Overseers of the flock by the H. Ghost, & are over it in the Lord: which subjection therefore neyther the Prelates, nor priests being appoynted by theyr Ghosts, can chaleng, neyther can the people by fayth yeald the same vnto them. The Apostle Rom. 13. vrgeing submission to all sorts of Magistrats doth it vppon this ground, that they are of God, & his ordinances: so the ground of our submission to any office of Ministry in the Ch: & stay of our fayth, is this, that it is of Christ the mediatur of his Ch: & one of his ordinances.

3^{dly}, In the 2^d Commaundment of the first table are commaunded all externall spirituall ordinances, & so the externall spirituall ministry, & govern

government of the Church : neyther can the same be referred to any other of the ten Commaundements : wherevpon I infer that every such government, & ministry not commaunded by God, & Christ, is as an Idoll, there forbidden, & all subiection vnto it, as the bowing down vnto an Idoll.

4^{thly}, they who iudg the Prelacy not to be of Christ, but of Anti-Christ, & so speak, & wryte, (to whom more principally I direct my speech) & yet stand members of the parrish assemblies vnder the government, & ministry thereof, do really, & indeed vnderprop, & vphould that, which in word, & wryteing they would overthrow: they would blow or dash it down with their mouthes, & pens, & yet vphould it with their shoulders. Far are they frō giving vnto Christ his due honour in his officers, & orders, whilst they thus submit vnto the officers, & orders of his adversary Anti-Christ, as is that whole Hierarchy & every order in it, from the Pope vnto the Sumner. If any traytour, or rebell should now rise vp, & strive with the king for any the dignities or prerogatives royall of the kingdom, & should so far prevayl with any able men, as that they should be content to take vpon them, by his commission, & sending, to administer iustice publicquely, were it lawfull for any the kings subiects to ioyn with, or submit vnto them in their ministrations, though in themselves never so iust? or were they not all, vnder peyn of disloyalty, bound to abandon them, & their Courts, or assemblies, & to adioyn, & submit themselves vnto the kings lawfull Officers, how few, or feeble so ever? Even so must all the loyall subiects of Iesus Christ the king of his Ch: withdraw themselves wholly from the powers of Anti-Christ (striveing with Christ whether shall rule by his Officers, orders, & lawes:) whatsoever truthes they teach or administer: & must adioyn themselves to the officers of Christ, lawfully called, & sent to teach, & guide his Church by his word: & therein must shew, as in other things, their loyalty, to their Lord, & king.

But here *M^r Cluses* forenamed Opposites step in, & plead for submission vnto unlawfull Ministers, 1. that in Christs tyme there were divers Officers whose names had not been heard of in the primative Ch: of the Jewes, nor ever were instituted by any example of former tymes, in that Church, as the names of Lawyers, Scribes of the People, & Rulers of the Synagogues, or Archy-Synagogues. 2. if the godly may lawfully submit vnto the government, & guidance by private admonition of such private brethren, who for their sects, factions, & superstitious observations have had such names as were formerly unknown vnto the Ch: of God; who also in respect of their wickednes deserved to be cast out of the Church, & are unustly reteyned (as it was in the Communion of the godly with the Scribes, & Pharisees) then is it also lawfull to stand under the guidance, & government of unlawfull officers.

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In whose defence I observ, first, that they yeild the Ministers of England to be vnlawfull, & to have had their names of *Primates, Metropolitans, L Arch-Bishops, Bishops, Deans, Arch-Deacons, Chancelours, Commissaries, Prestes, Parsons, Vicars, Curats*, given vnto them for their *sects, factions, & superstitious observations*: & yet all of them make suit, take, pay for, & answer to some or other of these names, with the orders to which they apperteyne. 2^{dly}, I note how vayn a pretext it is that the persons, whose names are prefixed, are the authours of the book, as if *John Fowler*, & his fellowes durst take vpon them to set down what names of Officers had been heard of or not, in the Iewish Ch: from the first institution, till Christs tyme. 3^{dly}, where in their former Reason they make the *Scribes of the people* Ch: Officers, in the 2^d Reason they make the *Scribes & Pharisees, private brethren*. 4^{thly}, they graunt one private brother to be vnder the guidance, & government of an other, & so establish a popular government, in a sence expressly & by iust consequence, as far as we intend, & do: howsoever they reproach vs for popularity. Now for their Arguments. First, I deny that, which they take for graunted, & vpon which they build, to wit, that the names of *Lawyers, Scribes of the people, & Rulers of the Synagogues*, were not in the Iewish Church, before Christs tyme.

And 1. the Lawyers were such as were skilfull in the law of God, & the Scribes such as gave themselves eyther to expound, or wryte it, or both (being also Levites for the most parte) in which respects these their names as honourable (& not for their factions) were most fitly given them: & not first in Christs tyme, as is affirmed, but long before, as appeareth Ier: 8. 8. & Ezra 7. 6. 11. 12. where *Ezra* is called a *scribe prompt in the law of Moses*, which Tremelius, & Iunius translate a *Lawyer*, or one skilfull in the law: as indeed these Scribes, & Lawyers were the same, as is testified, Math. 22. 35. compared with Mark 12. 28. & so the Hebrew word may indifferently be turned & is. And if there were nothing els, that which we read 1. Maccab. 5. 42 reproves these mens peremptory affirmation, that *the names of Scribes of the people were not in the Ch: of the Jewes, before Christs tyme*. But both better, & more auncient testimony may be brought agaynst it: take this one (amongst many) in the Greek Bible, Numb. 11. 16. where the 1st xth Interpreters have it, *πρεσβύτεροι τῶ λαῶ καὶ γραμματεῖς αὐτῶν*. So for the names of *Archi-Synagogues, or Rulers of the Synagogues* spoken of Mark 5. 22 & the same Interpreters vse the same words Exod: 34. 31. Numb. 31. 13. &c. which the Evangelistes do wryteing in Greek, & herein without doubt following them, as in other things. And there being *Synagogues* of only amongst the Iewes, there must needs be *Rulers of them* & the same called.

Legis peritum.

כֹּהֵן

Touching the 3^d Argument : I deny the proportion vppon which they build it. In receaving an admonition from an vnlawfull brother, (as they speak) I do submit onely to that which is good in it self, & of God : but in submitting to an vnlawfull Officer, Prelate or Preist, I submit to that which is evill in it self & not of God, to wit, his very Office, or Order. The vnlawfull brother, though in sin, yet doth not perform the admonition by vertue of his sin, but out of his personall knowledg, & Zeal (at least in appearance) agaynst the sin he reproveth in particular, but the vnlawfull Officer doth administer the publique doctrine, (as the Sacraments) by vertue, or rayther by vice, of his very sin immediately, & properly : wherein I may not pertake with him. These men have refused to submit to *M^r Johnsons* publique Ministry, & so professe : do they therefore think it vnlawfull to receave any information, or admonition, or reproof by the word of God for their sins, from him, or any the people with him privately, & vppon occasion ? And by their larg grounds it should be lawfull to submit to the ministry of any hereticall Minister : for from such a one it is not vnlawfull to receave a private admonition for sin, vppon occasion. But how much better were it for these men, & their freinds to advance by all good means a lawfull Ministry, then thus to supporte that which is vnlawfull, by pleading for submission vnto it. But if they needs will, (as they plead in their book submit their soules to *theeves*, & *robbers*, & to such Ministers, as were the *Scribes*, & *Pharisees* in Christes tyme, (in whom they instance) notorious Heretiques denying both the nature, Offices, & Person of the Messiah, teaching iustification by the works of the law, & power in man to keep it, let them reioyce in their Ministers, & let their Ministers also reioyce in them, as *Joshua* sayd of the *men of Schechem*, & *Abimelech* : but for vs, we have learnt to give more honour to Gods ordinance, & to have more care of Christs precious purchase, our soules, then to commit the same to such watch-mens keeping.

Thus have I breifly noted down, & confirmed the principall grounds of our separation from the Communion, & order of the Ch: assemblies, notwithstanding the admission of the personall communion before mentioned. And I have of purpose taken in, & answered the cheif Reasons brought by *M^r Cluses* accusers, agaynst our practise, that it may appear, both how they fayl of that they promise in the *Preface* of their book ; as also that it is a far more easy thing, to reproach mens persons, then iustly to evince their profession. And would the king but give toleration, & withhold from bodily violence agaynst their persons & estates, I doubt not, but we should have many thousands in the land concurring with is,

for substance of practise, as they do now in opinion: who would speedily vnite themselves in other spirituall societys, then the prophane parrishes: leaving the service book, & Ceremonies, to the Prelates, with theyr dumb priests, & formall Clergy: withdrawing from their, & their Chauncelours, & Officials spirituall iurisdiction, neyther obeying their Summons, nor regardeing their Censures: neyther would the Ministers sue to them for their Orders, & Licences; nor the people receav them of their making, nor present them by their Ch: wardens to their Courts, nor keep them by their leav, & vnder their correction: but both Ministers, & people would fynde other, & better Rules of direction in Christs testament, for their walking, & worshipping of God, then the Bysshops Canons, & Injunctions.

Psal. 72. Which so being, he, who indeed *† iudgeth his people with iustice, & his percession Eled ones with iudgment*, be iudg between them, & vs; & whither, we (submitting ourselves, so near as we can discern, to all the Commandments, & ordinances of Christ in his gospel) reiect them; or they vs, who rayther chuse the unhollowed Ch: state, order, & ordinances in, & vnder which they stand, then that, & those by themselves esteemed more agreable to the will of God, with persequution: but specially whether we, for these things, do deserv that cruell hatred, & those most hostile cariages, which many of them, who would be thought to *mourn for reformation*, do bear, & vse towards vs: making it their glory to cast shame vpon vs, & their great matter of reioyceing to ad to our afflictions, & who *† say to our souls in the day of our sorrow, bow down, that we may go over.*

There is yet another danger, into which men may easily fall by occasion of the former doctrine: which is, in takeing liberty to with-hould, or withdraw from the Church of God, & Ministry thereof: satisfying themselves in that their private fellowship with the better sorte of people: with whom by this means they may converse with more cōfort to themselves, & contentment to them. For the preventing of which evill, I will here annex few Reasons to enforce the necessity, & cōscience of liveing, & walking with the Ch: of God, & so vnder the ministry therevnto given, if it can be had.

1. Tim. And 1. the Scriptures calling *the Church, the house, Temple, & Tabernacle of the liveing God*, where he hath promised that most full presence of his grace, & to dwell with, & amongst men, & in the midst of them, as theyr God do therein effectually admonish the people of God to beware, that by their own default they do not any way deprive themselves of the fruit of this Gods so gracious promise, & presence, in the true visible Church, his house & temple: eyther by not adioyning themselves therevnto, as members: or being members, by with-drawing from her actuall Communion: there in making themselves (to speak as the truth is) but *Idoll members*, & a

eyes which see not, ears which hear not, & feet, which walk not, at least, in respect of the body, whereof they are. And if we look to the most worthy servants of God, for our examples, we shall fynde them alwayes to have had a most ardent desyre vnto, & vehement delight in this visible presence of God in his Church, & ordinances: the necessary vse, & sweet fruit whereof they so sensibly found in their own experience. Take we *David* for an instance: Whose love was such to ¹ the mansion of Gods house, & place of the habitation of ¹ *Psalm*. his glory, as that it was the *only thing* he desyred, in comparison, that he might dwell in the Lords house all the dayes of his life, & there behould his glory: Professing in his absence from it, that the thirsty hynde did not more bray after the rivers of waters, then did his soul for Gods presence, & that he might appear before his face in his Tabernacle: deeming them most happy, who did alwayes abyde in Gods house; & himself in that his sequestration more miserable then the sparrows, & swallows, which could nestle, & lay theyr young were Gods Altars. And yet was he a most excellent Prophet himself, & for could abundantly instruct both himself, & them with him. It is likewise testified of *Moses* the servant of God, that he rayther chose to suffer affliction with the people of God, then to enjoy the pleasures of sin for a season: esteeming the rebuke of Christ greater riches then the treasures of Egypt. A playn, & lowd testimony agaynst them who because they would not bear their part in the rebuke of Christ, & afflictions of his people, do rayther withdraw or withhold themselves from Christs Church, & ordinances; or (which is worse) defyle themselves with the pleasures of sin in Egypt spirituall: Of whom without their repentance, Christ Iesus wil be ashamed, before his father, & the holy Angels. *Luke 9. 26.*

That which the wise man speaketh more generally, *Two be to him that is alone, for he falleth, & there is not a second to lift him up; but if two be together, the other lifeth up his fellow, when he falleth,* is of speciall vse, this way. And considering how subiect even the strongest are to fall, by occasion, it is most necessary all so walk in the Communion of saynts as that others vppon such occasion, may by the hand of their godly admonitions, & exhortations reached out vnto them, agayn restore them: or if need so requyre, that they may have vse of the stronger hand of the Church, & Ministry, firengthened with Christs power, for theyr recovery: thorough the want whereof, how many fall, & perish: which by it, & the blessing of God therevppon, might be restored, as we doubt not but we may truly affirm from experience? And if any man think himself to have receaved that strength of grace, that he stands in no great need of these helpes, let him that thinks he stands, take heed, lest he fall: & let him also in love consider, that the lesse need he hath of the Ch: by reason of his greater measure of grace, the more need the Ch: hath of him, & it, vnto which, & whose service, they of due belong.

111. † When the L: Iesus ascended on high, he gave gifts to men (to wit, his Mini-
 ph 4.8 sters gifted accordeingly) for the edification of the body, & help of the ioy of the
 Ec. saythfull, & furtherance of theyr salvation: unto whom they are bound therefore
 Cor. 1. to submit, & them in the Lord to obey, for theyr own so great good. Fro whom,
 Tim 4. & whose ministrations whilst men without iust, & necessary cause, with-
 draw themselves, they break Christs Commaundment, loose this fruit of
 br. 13 his ascension, & fayl their own edification, & salvation many wayes.

V. This duety yet lyeth more specially vppon them that have families, &
 children about them: whom they shall hardly govern at home in private,
 as they desyre, if they have not publique encouragement, & help from a-
 broad, but they shall have them still in daunger to be corrupted with the
 superstitions of the tymes, or with greater evils, or both. Which daungers
 yet wilbe the greater (& that of the first kynde almost inevitable) if the
 Parents dy, whilst theyr children are young, & vnestablished in the truth;
 whereas liveing with the Ch: they might much more easily dispose of them
 for theyr education, & establishment in the wayes, & ordinances of the
 Lord: into the fellowship whereof together with themselves, they are
 taken.

17. Lastly it is a great offence to all, who have known men formerly zea-
 10. lous hearers of Gods word in the parrish assembles, to see them hear the
 VI. same in no assembles, or where no publique ministry is in vse: & this
 more specially to the better sorte of people, who will run, & ryde to hear a
 sermon, if they want at home, though they go but a borrowing of him,
 who hath indeed no right himself so to dispence it publicquely, or any other
 holy thing of God, as he doth.

BI. But it will here be obiected, that the Ch: ministry, & ordinances, are in-
 deed to be desyred, if men could enioy the in theyr own cuntry, & amongst theyr freinds,
 otherwise it seems better to witness the truth, & suffer persecution at home, though with-
 NSW. out them, then for the vse of them fly into a strang Cuntry.

It must here be known that the truth of the Lord is witnessed two
 wayes: first when men walk in the obedience of it, & of all the ordinances
 thereof, roundly, & holily: & 2^{dly}, when men (being called therevnto)
 18. suffer persecution for the same. And of these two, the former is the more
 28. necessary, as being commaunded of God, & by men to be desyred, &
 6. prayed for: the latter not so. For neyther doth God commaund perse-
 10. quution, neyther are we to desyre it, or to pray for it, but to avoyd it by
 19. all good means; & being layd vppon vs by the Lord, with patience to bear
 6. it. Yet they that desyre to please God, & to walk roundly in his appoynt-
 ments, shall not want persecution of sundry kyndes: neyther if the
 world thought we did, would so many with-hould, or with-draw from

vs, as do*, some vnder one, & some vnder another pretext, besydes those who are perswaded indeed of the vnlawfulness of flight.

Now touching our Cuntry, & freinds, our answer is, that we deem the want of them a greivous losse, which we would also redeem at a great rate. Yet for our Cuntry, we do not forsake it, but are by it forsaken & expelled by most extream lawes, & violent proscriptions contrived, & exequuted by the Prelates, & on their behalf. And for private freinds thus we iudg: that the wife is no way to leav her housband, but to give him, as the head, the honour of chuseing probabely, the place of they cohabitation: nor Children, & Servants theyr Parents, & Maysters to their preiudice, without their consent, or an apparent impossibility of doeing them service: nor at all, where thorough their absence, they shall want necessary help, & comfort. But for those, who are eyther the governours of others, or free, we think they may vse greater liberty.

Of flight in persequution.

ANd here, being therevnto forced by the vnreasonable provocations of *M^r Thomas Helwis*, who in great confidence, & passion, layeth a load of reproaches both vppon our flight in persequution, & also vppō our persons for it, I will (God assisting me) by the Scriptures, approve the same, as lawfull, & so answer what he hath written to the contrary.

For which purpose we will consider for our instruction, what the practice hath been of the holy *Patriarks, Prophets, & Apostles*, with other godly men in their tymes, in cases of daunger for well-doeing, & what approbation therein they have had from the Lord.

We will begin with the *Patriark Jacob*, whose two notable flights, for fear of daunger the Scriptures mentiō: the former from his prophane brother *Esau*, the other from his Churlish uncle *Laban*. Touching whose flights these things are more specially to be observed. 1. that he fled from one Cuntry to another. 2. that in his very flight, the Lord did aboundantly communicate himself with him, comforteing & blessing him. 3. that it was he which thus fled, who had power and strength, to wrestle with God, & by wrestling to prevayl.

Next vnto him is *Moses the servant of the Lord*, who haveing entered vppō the exequution of his office in killing the Egyptian, & perceaving that the thing was known, fled out of Egypt, for fear of Pharaoh. into Midian (another country also) & there dwelt, & took him a wife: durenceing whose tyme of exile, & abode there, the Lord also did marvaylously communicate himself with him, & called him to the greatest dignity in the earth: which was to be the deliverer, & guide of his peculiar people.

Discend we next vnto *David*, whose flights (though he wanted no true courage) how many were they (& those also from the tabernacle, the only place of Gods speciall presence) by reason of *Sauls* persecution, not only in his own cuntry, where he was driven to hyde himself in *Wilderneses*, & caves, & desert mountayns, but even into straung, & prophane countryes: as to *Gath* of the *Philistines*, & to *Mispah* in *Moab*: all whose wandrings God did count, putting his tears in his bottell: & directing him graciously in his flights, & that of tymes, even for such meditations, as are left for the instruction, & comfort of Gods people in their flights, & other tryals, to the worlds end.

We do also read of *Jeremy*, & *Barach* theyr hyding themselves from daunger: & of *Eliab* the *Prophets* hydeing himself, by the Lords appoyntment, from *Ahabs* cruelly: & how the Lord did extraordinarily furnish him for his further flight in the wildernes, by the ministry of his *Angell*.

Yea we have even * *Christ* our *Lord* himself (when *Herod* thought to kill him, in his infancy) caryed into *Egypt* by *Ioseph*, with *Mary* his mother, whether they fled to keep the babe from being destroyed, & there abode, till the daunger was over: & therein, as our head, sanctifying flight in his mothers arms, to all his members in their tyme: who are "partakers of the fellowship of his afflictions, & of this amongst the rest. Which liberty he did also sundry tymes in his riper years vse himself, (& so ratify vnto vs) by "avoyding the places of daunger, where his enemyes were, who sought to destroy him: & thereby escaping out of theyr hands, till his hower were come, vnto him certaynly, & infallibly known: directing his disciples also, that "when they were persecuted in one City they should fly into another: & to beware of men, & to look to themselves. Which liberty they also vsed tyme after tyme, as appears in many particulars: as first, in * all the *Ch: at Ierusal: scattered abroad, & dispersed*, (save the *Apostles*) by means of persecution: with whom the *L: also* was, blessing them wheresoever they came. So in " *Peter* being freed from *Herods* tyranny, getting him to another place. Likewise in *Paul*, & *Barnabas* flying from *Iconium* to avoyd violence, vnto *Lisra*, as *Paul* had done before from *Damascus*: where to avoyd the laying-in-waye of the *Iewes* he was let down by night thorough the wall of the City, by a rope in a basket. In which his base flight he doth also reioyce afterwards, as being one of his infirmities or sufferings for *Christ*.

Ad we in the last place, that which is written of the servants of God els where, that they of whom the world was not worthy, did by sayth wander vp, & down, in sheep skins, & goat skins, & that in *Wilderneses*, & mountayns, & dens, & caves of the earth.

And for not onely flight, but even banishment also, we have *John* the servant of *Christ* in the Ile called *Patmos* for the word of God, & for the witnessing of *Iesus Christ*: that is, banished, & confined to that Ile, by the *Romayn* Emperour.

with which also that in *Isaiah* consorteth, where the Lord requyres of *Moab*, to let his banished dwell with her. Considering then how playnly, & expressly the Scriptures speak in the poynt, it is marvayl, that any, making them their direction, should abridge eyther themselves, or others ordinarily of the liberty of flight in persecution. But we will come to *M^r Helwisse* his oppositions agaynst it. 1st Chap. 16.4.

And as he hath a better faculty in revyleing mens persons, then in refuting their iudgments, so begins he his plea with a bitter accusation agaynst false hearted leaders, who (as he sayth) to be sure not to loose their lives for *Christ*, flee into straung cuntries, & free states, & draw people after them, to support their kingdom; &c. seeking the kingdom of heaven, as far they may with their safety. M. Helw.

If we principally sought our earthly good, or safety, why did we not abyde at home, or why return we not thither, applying ourselves to the tymes, as so many thousands do? that I may not alledg, that by seeking such a kingdom of heaven, or Church, as out of which we should throw our children, (as he hath done) which we might do safely enough, if without sin, we could procure to our selves much more earthly help, & furtherance, in the cuntry where we live, as he knew well. And for drawing over the people, I know none of the guides, but were as much drawn over by them, as drawing them. The truth is, it was *M^r Helwisse*, who above all eyther guides, or others, furthered this passage into straung cuntries: & if any brought oars, he brought sayles, as I could shew in many particulars, & as all that were acquaynted with the manner of our coming over, can witnes with me. Neyther is it likely, if he, & the people with him at *Amsterdam*, could have gone on comfortably, as they desyred, that the vnlawfulness of flight would ever have troubled him: but more then likely it is, that, having scattered the people, by his heady, & indiscreet courses, & otherwise disabled himself, that naturall confidence, which abounded in him, tooke occasion, vnder an appearance of spirituall courage, to presse him vpon those desperate courses, which he, of late, hath run. By which he might also think it his glory do dare, & chaleng king, & state to their faces, & not to give way to them, no not a foot: as indeed it far better agrees with a bould spirit, & haughty stomach, thus to do, then with the *Apostle* in the base infirmity of *Christ* to be let down thorough a wall in a basket, & to run away. ANSW.

But we will weigh his Reasons agaynst our flight. And first, he accuseth vs, that, for iustifying of it we pervert *Christ*s saying *Math. 10. 23. Which is, When they persecute you in one city, flee into another: & that Christ there bids his disciples, when they are persecuted in one city, go to another, to preach the gospel: because they should not goe over all the Cittyes of Israel, till the son of man came.*

F The

ANSW: The truth is, it is he that too bouldly both alters the words, & perverts the meaning of Christ, in putting *going to preach*, for *fleeing from persecution*, which liberty if he may lawfully vse agaynst the Scriptures, there will then be for vs no lawfull liberty of flight indeed. But as the word is properly, & necessarily turned *to flee*, so Christ, saying vnto them, *when they persecute you, flee*, sayth vnto them, *flee*, to avoyd their persecution, as they also afterwards did. Yet because he directs his speech immediately to the twelve Apostles designed, who were by their office to preach, as to all the world, so first to the Iewes, he chargeth them not to think themselves freed by their persecution from preaching, nor so to fly as to forget, or neglect their office of Apostleship, but that still in their flying they should remember their speciall calling: telling them both for their provocation, & comfort, that *before they could passe thorough all the Cities of Israell* he would come, to wit by the more glorious work of his Spirit for the advancement of his kingdom. So that in the words of Christ to his Apostles, two things are contein'd: the former a liberty of flight in persecution, & the same so evidently, as that an Angell from heaven teaching the contrary, were not to be beleived; the other, a charge so to fly, as that for any persecution, they ceased not to preach whethersoever they were driven. And so the answer is easy to that which followeth, namely, *that we flee to Cities of a strange country to whom we can not preach*, &c. For 1. it is the fulfilling of our office, we preach to the particular flocks over which we are set, not being Apostles, as they were: though I could also alledg, that we have so preached to others in those Cities, as that, by the blessing of God workeing with vs, we have gayned more to the Lord, then *M^r Helw*: his Ch: consists of *And* 2^{dly}, I would know, how he, & the people with him have preached to the City of *London*? Surely not as the Apostles did, in the Synagogues, & publique places: much lesse do they *fly* being persecuted, (or go, if so they will have it) from City, to City, to preach, as did the Apostles.

M. Helw Where he further objecteth that *our fleeing is to save our selves from being as sheep in the midst of wolves, & from being delivered up to counsels*, &c: & that *we need not take thought what to speak*, &c: I answer, that as these tryals did

ANSW: necessarily follow vpon the Apostles callings as being to be imployed amongst vnbelieving Iewes, & Gentiles, in their ordinary ministration, so do they not in like manner, or measure of necessity, ly vpon vs, who are appointed to feed the particular flocks of beleivers, over which we are set. Onely they teach, that, if God so dispose of vs, & that we cannot by good means avoyd the same, we then patiently, & in fayth give witnesse to Christ, truth, & testament, by suffering these, & all other kynde of evilles. The Scriptures in many places exhort vnto poverty, hunger, nakednes, losse of goods, & lands for Christs sake; must now the servants of God therefore

necessarily be pore, & destitute of outward necessaryes? Some indeed vpon these ground have vowed wilfull poverty: as did this man vpon the like, vow (it seems) wilfull persecution.

Toching the practise of the Apostles, Act. 5. 19. 20. 40. 42. & 8. 1. I answer that at other tymes those very Apostles did fly persecution; as did also Paul, though of both as great courage, & zeal, as any other. But for that present they were tyed to that very place, & might not depart thence, but were at Jerusalem first soundly to publish & plant the gospell of Christ: as also thence to send, or go to other places, as they were occasioned. And (excepting the extraordinary occasion of the Apostles) the latter of the Scriptures he brings, is directly agaynst him: where it is sayd that *the whole Ch: at Ierusalem was scattered abroad, & dispersed, by reason of persecution.* And for their preaching to their cuntrymen the Jewes, where they came; & as they had occasion, to the Gentiles, it is that we also do, & desyre to do, as we have occasion, & means: this being alwayes remembred, that we are distinct, & entyre congregations, in our selves, which they were not.

Where in the next place he notes, for his purpose, the assault made agaynst Paul, & Barnabas, in Iconu Act. 14. 5. he should also have noted, for the truthes sake, that v. 6. they being aware of it, fled to Lистра, & Derbe. And for their returning agayn into the places where they had bee persecuted, v. 21. 22. first, their persecutiōs in those places had been but by the tumultuouse multitude (by the provocation of the Iewes) which like a tempest, were soon over, & not by any stablished lawes, or settled course of iustice; & 2^{dly}, it was but the Apostles dueties, as being vniverfall men, & haveing vpon them the care of all the Churches, & not being tyed to any certayn congregation, as we are.

The commendations given of the Churches of Thess. 2. Thes. 1. 4 & of Pergamus Rev. 2. 13. for their patience in affliction, & that dwelling where Sathans throne was, they kept Christs name, evē whē Antipas was martyred, do not reprove our practise at all: the like cōmēdatiōs being els where givē of others, as I have shewed, for keeping the sayth with holines, in their wandring flight from one place, & cuntry to another. The Apostle 1. Cor. 7. commendeth them, who keep themselves single to avoyd trouble in the flesh, & that they may be the more free for the Lord: doth he therefore condemn thē that marry in the Lord to avoyd fornication? Or doth he not commend both, as doing well? & eyther in doing better, in divers regards? He that is in daunger of vncleannes doth better to marry: & he that is without that daunger, & cā more freely in a single state, give himself to the Lord, doth better in that respect, so to abyde. So is it in flight, which is allowed, nay requyred, agaynst naturall fear, & many other both incōveniēces, & eviles, ordinarily, in persecutiō, as is mariage agaynst fornicatiō. Besydes, as those Ch: knew not, happily, whether to go to be bet-

ter, in those dayes, so neyther was their persecution such, but that they might enioy their mutuall fellowship & ministers, & bring vp their children & families in the information of the Lord, & his truth (though with great persecution even of some particular men vnto death, at tymes, & by occasions) which in Engl: all men know, we could not possibly do.

That which he ads of *Christes enioyning the man dispossessed of the diuell*, to go home to his freinds, & shew them what great things the Lord had done for him, makes as much agaynst themselves as vs. For why go not they home every one to his freinds, for that end, but abide in London where fewest of their freinds are? It is then his ignorance to ty all by that speciall commaundement. At another tyme Christ would not suffer one, so much as to go home, & bid his freinds farewell: nor another to bury his father, before they followed him; as here on the contrary he would not suffer this man to follow him, but send him back to his freinds: but doth not at all there-in forbid him flight in persecution, as *M^r Helw*: gathereth.

M. Helw
ANSW.
Luke 9.
59, 60, 61
62.

That we should *not fear men*, which can kill the body, but deny our selves, &c. we do acknowledg, & by the grace of God, so practise. We have *not feared men*, that is, so feared them, as for their persecutions to deny any parte of the truth of Christ knowen vnto vs, or any way to sin agaynst the same: but do keep (as frayl men) a good conscience in the obedience of all the parts thereof: haueing also (the glory be the Lords, who hath shewed vs this mercy, & enabled vs therevnto) learnt to deny our selves, though with much weaknes, in our cuntry, freinds, possessions, riches, credits, liberty, yea & in our lives also in resolution, & will, for Christes sake, & truth: & withall to suffer those kyndes of afflictions, for the avoyding of which many have withdrawn from the same truth, for wich they have offered their lives to the Magistrate, as resolvedly, as this man hath his, for his errours.

Where he sayth further, that the Cittyes where we are, neyther receave vs, nor the word we bring, otherwise then they receave Turkes, & Iewes, he speaks very vntruely both of them, & vs, as (were it of vse) I could shew evidently. And lastly, to his demaund, *when we will shake of the dust of our feet for a witnes agaynst the Citty, or house, that will not receave us, & departe thence, as the Apostles did?* I answer, when we are Apostles, as they were: & do agayn ask, why did not he, & why do not his companions shake of the dust of their feet agaynst London, which receaves not them at all? And if the Church of Christ be thus to shake of the dust of their feet agaynst the Cittyes which receave not their doctrine, how could the Ch: of Pergamus be commended for dwelling, & continueing in that Citty, which receaved not the truth, but had on the contrary, *Sathans throne* established in it, & persecuted the Martyrs of the truth vnto death?

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For flight then, thus much. As we read that Christ our Lord, the Prophets, & Apostles, did at some tymes & ordinarily avoyd & flee persecution, & at other tymes, not: so are we to know, that there are tymes, & occasions seasonable for both. Neyther are the words of Christ, *when they persecute you, flee*, an absolute commaundment, as he thinketh, any more then those of the *Master to his servant* Luke 17. 8. *when thou hast served me, eat thou, & drink thou*. They are a graunt of liberty, & a direction, how to vse it. As we then shall perceave eyther our flying, or abydeing to be most for Gods glory, & the good of men, especially of our family, & those nearest vnto vs, & for our own furtherance in holines; & as we have strength to wade thorough the daungers of persecutions, so are we with good conscience to vse the one, or other. Which (our hope & comfort also is) we have done, in these our dayes of sorrow: some of vs-coming over by banishment, & others otherwise.

And thus have I answered whatsoever in his book hath any colour of reason agaynst our flight in persecution. His rash & vngodly Censures both vppon our practise, & persons, yea vppon the very secret intents of our hearts, I do of purpose passe by, as being the fruits of his stout stomach, & heart sowed with his own leaven; assuring my self, that no wise man, will for the same, eyther think vs the lesse, or him the more truly Zealous.

But for that divers weak persons have been troubled & abused by some other things in the same book: in which also he much insulteth, & that over my self, amongst, & above others, I think it fit in this place to annex an answer to that part of it, which is directed agaynst vs, whom he (with others) miscales *Brownists*, & agaynst our (falsely called by him, *false*) *profession*.

*The outward Baptism receaved in Engl:
is lawfully reteyned.*

ANd to Prove our *Profession of Christ false*; & vs the teachers, *false Prophets*, he takes his first ground out of our *Apology*; where a true visible Church is described, a company of people called, & separated from the world, by the word of God, &c: & therevppon concludes peremptorily, that we all are mere *Infidels, unbelievers, & without Christ*: & takeing it for our own graunt, that *before our separation we were of the world*, that is, of them that *hate Christ*; & cannot receave the spirit of truth; & that *believe not in Christ*, but ly in

M. Helw
1 Pag. 12
124.
1oh. 7. 7
& 14. 17
& 16. 9
& 17. 23
1. 1oh. 5.

wickednes: he goes about to prove, that if then we were of the world, we are so still, because we have not been ioyned to Christ, by amending our lives, & by being baptized, & so by putting on of Christ, by baptism. Act. 2. 38. Gal. 3. 27.

The effect then of all is, that, because we have not taken vp a new outward washing, or baptism (for that of amendment of life, he but ads for fashion) as he hath done, therefore we are, of the world, *Infidels*, *haters of Christ*, & what not?

NSW.

Cor. 6.

Ioh. 1.
2.

Rom. 11

Gal. 2.

Eph. 3.

Mat. 28

Act. 11.

Mark. 16

16.

For answer then, first we graunt that remayning in the assemblies, we were not separated from the world, to wit, in our fellowship; but doth it follow therevpon, that till our separation we were of the world, namely in our persons? which is, as if he should conclude, that because in a confused heap (as are the assemblies) the good stones are not severed from the rubbish, therefore even they, as the rest, are rubbish also. Were such of the Corinth: as thorough error, or evill custome, or other infirmity, continued *communion* with the Idolaters in their idolatrous feasting in the *Idoll temples*, (whom the Apostle therefore exhorts to separate themselves, & to come from among them,) were they, I say *infidels*, & *darknes*? or doth not the same Apostle their expressly call them *believers*, *light*, *righteousnes*, notwithstanding that their great fayling, & evill, of ignorance, or humayn frailty, out of which the Lord did call them? Or was *Mr. Hilt*: himself all the while he was vnseparated, an *Infidell*, *without Christ*, & *his spirit*, & *hating him*? If so he were, (considering the great shew he made of fayth, & love in, & to Christ, & the singular manifestations of the spirit) he was a notorious hypocrite as the earth bore: but if on the contrary, he did not then *hate Christ*, but had fayth, & grace, (though in never so small a measure, his proof is of no force, but he himself proved a vayne man, that would deny the grace of God in himself, to advantage an error agaynst other men: Which is a kynde of blasphemy agaynst the H: Ghost, though not of malice, as was that of the Pharisees, yet of preposterous, & pervers Zeal: of which I wish all the Lords people may beware.

2^{dy}, it is not true he sayth, that none can come, & be ioyned to Christs without Baptism. The Scriptures testify, that *so many as belev in Christ, receav him*: are *ingrafted into him*: haveing him *liveing in them*, & *dwelling in theyr hearts*. Which fayth is before Baptism in some men a longer tyme, in some a shorter, & in some also dying vn baptized. Math. 8. 10. & 15. 28. Act. 10. 4. 35. Luke 23. 40. &c. And according to this was the tenour of Christs commission to his Apostles, by teaching to *make disciples or Christians*, & to bring men to *belev*, & after to *baptise* them. And to baptize any of years, but being before ioyned to Christ by actuall fayth, & so makeing manifestation, were to prophane Gods ordinance. Neyther is it *Pauls* meaning, where

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where he tels the *Galatians*, that *they which had been baptized into Christ*, had put on Christ, that they were not ioyned to Christ before their outward baptism, but to shew, that their baptism was a lively signe of their vnion with, & incorporation into Christ, & participation of the washing of his blood, & spirit, as also an effectuall means more, & more, to apply the same vnto them: being all their life long to put on the L: *Iesu Christ*, & the new man, as the same Apostle teacheth. And for Act. 2. 35. it shewes indeed, that they who *believe, & repent*, are to be baptized, to wit, being vn baptized before as they then were, & as we now are not; God haueing also added to the outward washing, or baptism, though in the false Ch:, the inward washing of the spirit to repentance, & amendment of life.

To his inference, that if Engl: be Babilon, out of which the Lords people are to come, & baptism the seal of the Covenant of grace, as we teach, then we reteyn the baptism of Babilon thereby to be sealed vnto the covenant of grace. I answer, that we reteyn the seal of the Covenant of grace, though ministred in Babilon: & not the baptism of Babilon, but the baptism of the Lord in it self, & by the Babilonians spirituall, vsurped, & prophaned: but by fayth, & the spirit now sanctified to our vse. Which we therefore reteyn, as we do the same gospel, or Covenant, by the same men, & means there taught, & administred vnto vs: bringing both the one, & other thence, as were the holy vessels of the Lords house, of old, brought out of Babilon civil, after their prophanation there. And as well may the doctrines of fayth there ministred, & thence brought by vs, be called the stolen bread of Babilon, as he in wantonnes of wit calles the Baptism, the stolen waters of Babilon.

So that it is neyther true he sayth, that we were *Infidels, & without Christ*, till our separation: nor that men are made Christians by Baptism: nor that we reteyn the Baptism of Babilon. Neyther yet, though we ought to receave a new outward washing (which we neyther think, nor he proves) it being but our sayling of ignorance in an outward ordinance, were we thereby debarred from being true Christians, no nor from being a true visible Church.

And as I have els where proved agaynst others (with whom these men consort, & both of them herein, with the Papists, that the Ch: is not gathered, nor men therein admitted by Baptism, so will I here for the same purpose further ad these Reasons.

And 1. the Ch: is not given to baptism, but bapt: on the contrary to the Church: as are all other the Lords publique ordinances, & oracles. And since bapt: is a publique action, it cannot be performed but by publique authority in, & of the Church: which Church therefore must be presupposed, & before it.

11. 2^{dly}, Iohn the baptist did, as we know, baptize many, but yet neyther gathered Churches, nor receaved men into them: but lived, & dyed himself a member of the Iewish Church. Math. 11. 11. Therefore the Ch: is not gathered by baptism.

III. 3^{dly}, If men be receaved into the Ch: by baptism, them must they, as occasion is, be cast out, by being vn baptized: & so if God agayn give them repentance, they must be receaved in by a 2^d baptism, & so by a 3^d, or 4th, if occasion be. The truth is, such men must renue their Covenant with God, & his Ch: by which they were at the first receaved; but not their outward baptism, vnto which these, & other mens fancy leadeth.

IIII. 4^{thly}, to receave in, & so to cast out members, are dispensations of Christs kingly office; whereas bapt: is a work of his Prophecy: which is indeed to be ioyned with mens admission into the Ch: & to follow vppon it immediately, if the persons be not before baptized.

V. Lastly, if the Ch: be gathered by baptism, then will *M^r Helw:* his Ch: appear to all men to be built vppon the sand, considering the bapt: it had, & hath: which was, as I have heard from themselves, on this manner. *M^r Smith*, *M^r Helw:* & the rest, having vtterly dissolved, & disclaymed their former Ch: state, & ministry, came together to erect a new Ch: by baptism: vnto which they also ascribed so great vertue, as that they would not so much as pray together, before they had it. And after some steyning of courtesy, who should begin, & that of *Iohn Baptist*, Math: 3. 14. misalleged, *M^r Smith* baptized first himself, & next *M^r Helwis*, & so the rest, making their particular confessions. Now to let passe his not ¹ sanctifying a publique action by publique prayer: his taking vnto himself that honour, which was not given him, eyther immediately from Christ, or by the Church: his baptizing himself, which was more then Christ himself did: I demand into what Ch: he entered by baptism? or entering by baptism into no Ch: how his baptism could be true, by their own doctrine? Or *M^r Smithes* bapt: not being true, nor he by it entering into any Church, how *M^r Helw:* his baptism could be true, or into what Ch: he entered by it? These things thus being, all wise men will think that he had small cause eyther to be so much enamoured of his own baptism, or so highly to despise other mens, for the vnorderly, or otherwise vnlawfull administration of it.

The next clamour he rayseth is agaynst our *Prophets* (whom he so beseteth, as it by oft, & much so calling them, he would make them such) viz that to draw people to separate, we call, & prove Engl: *Babylon*, *Sodom*, & *Egipt*, of which Gods people must come: but after, when we would perswade to the retyning of the baptism there receaved, we call it rebellions, & apostate *Israhel*, whose circumstances

was not to be repeated, when vpon theyr repentance, they came vnto the passouer. For the reproof of which our doctrine, he affirmeth some, & inferreth sundry other vntuthes. As 1. that we teach men to retheyn the first, & cheif badge or mark of Babilon which is theyr Baptism, the seal of the Covenant of grace, as we say.

This Chaleng I answered even now; & shall further hereafter iustify (the L: assisting me) the retheyning our outward washing without repetition: as I have also disproved that his 2^d affirmation, that there cannot be a Ch: of unbaptized Christians. ANSW

Besides it is not true he sayth, that we have no other seal for our whole Christianity, then the Baptism we receaved in England. We have (besides the inward seal of the spirit, & fayth) the promises of the gospell, & supper of the Lord, with many experiments of the love of God, sealing, & confirming vnto vs, that we are Christs.

His peremptory affirmation the we might have cryed long enough, Come from Israell, & separate your selves from Israell, before any fearing God, or having understanding of his truth, would have followed vs, is but his wilde guesse, without warrant. And the fear of God being the same, in the hearts of his people now, & of old, yea greater conscience of sin being requyred now, according to the greater measure of revelation, why should not the conscience of the like estate of Engl: as well perswade men to separate themselves from the apostacy thereof to the true Ch: & ordinances; as it did such of all the tribes of Israell, as set theyr hearts to seeke the L: God of Israell, to separate themselves, with the Priests, & Levites, from Ieroboams apostacy, to Judah & Jerusalem? 1 Chr. 13. 16.

Of like truth with the former is his after-affirmation, that if we were true Israelites before our separation, then all we left behynde vs are true Israelites: for so all the ten tribes under Ieroboam were true Israelites: & all we in the assemblies before our separation were in one estate, &c: M. Helv

It is true that the ten tribes in their apostacy, were true Israelites, naturally, & so were the Ismaelites, & Edomites Abrahams true naturall seed. But what is this to our question, which is not about mens naturall estate, but about their religious, & Church-state? The Ch: is not a naturall estate, neyther was Abraham & Israell Gods peculiar people, & Church, by nature (for they were [†] by nature children of wrath, as well as others) but by grace, [†]Eph. 2. & because God loved them above other people, & separated them into Covenant with himself. Our question then being about religion, & mens religious estate, [†]Deut. 7. 6. 7. 5. & as they are worshippers of God, Christ our Lord teacheth vs in [†]Naum. 1. 10. 16. Naels person, who are true Israelites; namely they in whom there is no guile. And Paul telleth vs, that he is not a Jew, who is a Jew outward, nor that Circumcision, which is outward in the flesh, but that he is a Jew, who is one within, & that Circumcision, ANSW

cision, which is of the heart, &c. But for the ten tribes, or other Abrahams naturall seed, in their rebellion agaynst the Lord they were ^{of true plants, degenerate, & changed into the plants of a strang, or false vyne.} They were true Israelites, as a theif is a true man, to wit, naturally: but not he morally: much less they spiritually, or in the consideration of religion, of which we speak.

And for vs: it followeth not, that *because we came from the parrish assemblies, therefore all that we left behynde us were true Israelites, as we.* For then the mayn cause of our separation had been taken away. We did even there (by the great mercy of God) receave grace to be in our measure *Nathanaels, & without guile*: & so to serv God, & walk with men, though we were ignorant of many of Christs ordinances, (as was *Nathanaell without guile*, when he was ignorant of his person) which to say of all in the assemblies, & that they are *Nathanaels*, were false, & foolish. Neyther could *M^r Helw.* without being reproved by his own heart, say, that, when he was a Professour in Engl: there was no difference between him, & the Atheists, & Epicures in the parrishes, though in that confused state of things they, & he were of one, & the same visible Church.

Lastly (to passe by his mis-putting the words, & misinterpreting the meaning of them that wrote the *Apology*, by takeing that as meant of the members of the assemblies, which was spoken of such as were separated; & also his bitter vpbrayding them with *ignorant dissimulation, & flattery*, through his own rash ignorance,) that which he affirmeth of Iudahs *never denying Israel to be her sister*, is his saying without proof, or explanation.

What Iudah thought of her, appears by the speach of *Abyah* the king 2. Chr. 13. 4. 5. 6. 7. &c: & what the Lord thought of her, we shall shew hereafter; howsoever they are called *sisters* sometymes in respect of theyr joynt estate before the division, (& so *Edom* also was called Israels *brother*, in respect of their first fathers:) sometymes in respect of their concurrence in iniquity, & so *Sodom* also is called a third *sister* with them. And yet were not their estates alike, no not the two likest of them, though both evill. For there is, besydes good, & evill, (as was Iudah in her integrity, & Israell in her apostacy,) evill, & worse, both in persons, & things (though both evill) compared together. And so as the evils in Engl: are of diverse degrees, & kyndes, we do proportionably, by way of resemblance, term *Apostate Israell, Babilon, Sodom, & Egypt, spirituallly so called.* In respect of the Spirituall externall government there, not in the hands of *the son of David* Christ, the *king of Saynts*, but of his vsurping adversary, the Prelacy, & of the apostate preisthood thence derived: of the will worship, though of the true God; of the forged holydayes, & other the like defections, we call it *Apostate Israell*; in regard of the great, & monstrous confusion there both of persons & things, with the spirituall bondage of the Lords people to the Prelacy, &

1st. 2.

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Exo. 13.

2. 3. 4.

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20. 14.

Obed. 10.

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2. Chr.

21. 8.

Babylon: in regard of the same bondage, together with the Egyptian *darknes* spirituall, with other the spirituall botches, & plagues, vpon the soules of the body of that Church, *Egypt*: & lastly *Sodom*, in respect of *the iniquity of Sodom* abounding there, as *Pride, fulnes of bread, idlenes, & Want of mercy towards the pore*: with contempt of heavenly admonition. Gen: 19. 9. 14. Ezech. 14. 49.

The next thing he reproveth is our distinction of *Churches*, & so of *Sacraments* into *true, false, & none*. And haveing in the first place liberally reproached vs, he inveighs greatly agaynst our *distinctions* in generall, & the severall respects we put of things: bewraying playnly therein his tumultuous ignorance, by which he would confound, & blunder all things together: whereas there is nothing more necessary for the iust knowledg of things, & ending of contro- versies, then distinctions, & respects, rightly, & seasonably put: which are in disputations, like that *distributive justice* in many suits of law. For whereas both parties would have all, for some right, which eyther hath to a parte, a iust distinction gives vnto eyther his severall right, & satisfyeth both. See Mr Perk; Expofic vpon lude pag 147. Apol. pag 110

And haveing spent his breath in reproaching our distinctions of *true, false & none*, he for our conviction begins with a distinction of *worldly things*: in which he graunts a *difference between false & none*: as that there is a *false hower-glasse*, & no *hower-glasse*, a *false looking-glasse*, & no *looking-glasse*, &c. whereas, in the ordinances of God (sayth he) as *the Church, & Baptism*, there is no such difference; & in so saying he doth indeed offer to the view of all *wise men*, who have theyr eyes in theyr heads, a *looking-glasse*, wherein both the ill-favoured face of his own distinction, & the vanity of his exception may appear. Pag. 134. Eccl. 24.

The vse of *a looking-glasse* is to shew *what manner the native face of a man is*. And the reason why we call such a one *false*, is, because it doth not that in truth, which it makes shew of, but deceaves him that looks in it, for the fashion, & portrature of his countenance. So the vse of an *hower-glasse* is to shew when the hower is iust come about: which we therefore call *false*, when it doth not so indeed, but deceavs him that looks vnto it, eyther by running short, or over. Hence common sense reacheth, that if there may be a *Ch*: or assembly, of people makeing a profession, & shew of Christ, & Christian baptism, & religion, but not being, & haveing that indeed, which in shew, & appearance it seems to be, & have, & so but deceaving him that regards it, then may there also be, & so rightly be called, a *false Ch*:. If reply be made, that this *false Ch*: is no *Ch*:. it may as truely be answered, that that *false hower-glasse* is no *hower-glasse*: as in truth, & indeed, it is not an *hower-glasse*, but a *three, or five-quarters glasse*, or over, or vnder. It is evident by the same common Reason of both, that there may be as well a *false Church*, which is not no *Church*, as a *false looking, or hower-glasse*, which are not *none*: & other conviction needs he not, then by his own instance. Iam. 1. 23. 24.

The Scriptures he brings for his purpose, which are, *They sayd they were Apostles, & were not, & Jewes, & were not.* Rev. 2. 2. 9. & 3. 9. he corrupteth very audaciously, though, (I hope) much of ignorance: instead of *not*, putting *none*: whereas between these there is great difference. For *not* onely denyeth that which they sayd they were; whereas *none*, extendeth further, as he also intends it, & denyes them to be *Apostles*, or *Jewes* at all, or of any sorte. They sayd they were *Apostles*, that is true Apostles, sent, & for a work by Christ immediately; but they were *not*, that is not these, or such, as they pretended themselves to be. They were ¹ *false Apostles*, setting themselves a work, & *deceifull workers*, (not no workers) as els where the Apostle calleth them. They sayd they were *Jewes*, & were not, that is not *Jewes* within, nor the *(circumcision of the heart)*, as Paul expounds the phrase of speech more at larg. For *Jewes*, (without doubt) they were, & *circumcised* in the flesh; for which circumcision, with other Jewish ceremonies, they contented. It is vsuall with the Scriptures to speak of things in religion, as if they were not at all, when they are not, as they should be; & the reason is, because God doth not accept of them, nor they themselves receave the right fruit thereof. Thus it is sayd of the inhabitants of *Samaria* that they feared *not the Lord*, though it besayd immediately before, they feared the Lord: thus Paul sayth that ² *he is not a Jew, which is one outwardly, nor that circumcision, which is outward in the flesh*: as he also tels the Corinth: that they ³ *cannot drink the cup of the Lord, & the cup of devils*. They did drink of both outwardly, but vnlawfully, & of the better without fruit: as he also tels the same Corinth: ch. 11. 17. 18. 20. 21. that by reason of theyr contentions, & other abuses, their eating the Lords supper, was *not to eat the L: supper*, that is, as he expounds himself, *not with profit, or for the better, but for the worse*. Even so these were *not Apostles*, that is sent of Christ, & whom the Churches ought so to receave; nor *Jewes*, that is such as whom God would prayse.

The same I answer to Eph. 4. 4. 5. which is after obiected, of *one body, one Church, one sayth, one baptism*: that is one true sayth, Church, & baptism. And to hold that besydes that one true iustifying, & saveing sayth, there are not other false saythes, is it self a speciall poynt of a false sayth, & perswasion. The Apostle 1. Tim. 1. 5. speaks of *sayth unfeyned*, from which love springeth: shewing therein, that there is a feyned, or false sayth, which James calleth a *dead sayth*, for the want of this love, & the fruits thereof, the works of mercy. Yea the *Devils* themselves beleeve, & have a kynde of sayth, as have also some wicked men such a sayth, as by which they ⁴ *cast out Devils, & do many miracles in Christs name*. And both the Scriptures, & experience teach that wicked men have a sayth, or perswasion of Gods favour, & salvation which is no true sayth, & therefore a false sayth, or perswasion, & so rightly called

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called. The same may be sayd of the Church, & Sacraments, & much more. The consideration of *one God*, & *one Christ*, is something different, but directly agaynst these men: for there may be, & are assemblies of false worshippers, of this one God, & one Christ: & therefore false Churches, & so their Sacraments accordingly false Sacraments.

And thus much to shew how vayne his distinction is between Gods ordinances, & wordly things (though even they be also Gods ordinances) as he applyeth it: & to prove, that *false* may as well, & by the same reason be applyed to the outward ordinances of the Church, as vnto worldly things: as also to answer the Scriptures he brings to disprove that part of our distinction, touching a *false Church*. It now remainys I prove by the Scriptures, & good Reasons grounded therevppon, that there are *false Churches*, & *false Ch: ordinances*: & that such a Church the *ten tribes* were in their defection, & diuision from *Iudah*.

And first, since false is nothing but that which deceaveth vnder a shew, & appearance of that which it is not, (as the knowledg of three Latin words would have taught *M^r Helw:*) & that such Churches, or assemblies there are too many, which vnder a profession of the name, & sundry truthes, & ordinances of Christ, do deceave; it followeth necessarily, that there may be, & are, *false Churches*. And thus much in effect he graunts els where, viz that *a false Church are they, that say, & make shew, they are a true Ch: & are not*. Onely he labours vppon his ordinary disease in misinterpreting these wordes, *& are not*, as if they were *& are none*; whereas they onely deny the thing affirmed, which is, *a true Church*, & no more.

2^{dly}, in his enterance agaynst vs, & every where, he condemns our profession, as *a false profession*, & vs as *false Prophets*, (as he doth also the *profession & Prophets of the Prelates*, & *Puritans*, as he calleth them:) & therein yealderth necessarily, that the Churches makeing this *false profession*, vnder these *false Prophets*, (by him so deemed) are *false Churches*. Neyther can he turn of the matter, as his custome is, by saying we are *no Churches*, & *no Prophets*; for he knowes the *Prophets*, or teachers teach, & the people with them, *professe* the mayn truthes in the gospel: which he therefore cannot say to be *no Prophets*, or to make *no profession*.

3^{dly}, the Apostle 2. Cor. 11. 26. complayns of his perils amongst *false brethen*, & Gal 2. 4. that *false brethen* were crept into the Church. Now if there may be (as the Apostle expressly teacheth) *false brethen*, & the same also baptized outwardly, then is a Ch: consisting of such in the body thereof, a *false Church*, & their baptism answerably, *false Baptism*.

The Scriptures, & common sense teach, that there are *false worshippers*, of God. Christ our Lord sayth of the Samaritans, who feared the Lord, &

Sing. worshipped the God of *Iakob*, after a manner, & had a temple in mount *Gerizn*,
 32. that they [†] worshipped they knew not what : opposing them to [†] true worshippers,
 4. 12. & therein calling them false worshippers, & their assembly a false Church.
 12. And when a Papist prayeth vnto God in an vknown *togue*, or in the name,
 3. or merits of the *virgin Mary*; or when any other man ^{*} draweth nigh vnto
 4. 15. God with his mouth, & honoureth him with his lips, but heaving his heart far
 9. from him : or teacheth for doctrines, mens commandements; he worshippeth,
 Prov. though in vayne, & his prayers are "Prayers, & Sacrifices, though abominable.
 8. He is not then no worshipper, but a false worshipper; & so by consequence,
 a company, or congregation of such, so combyneing, & continueing, are
 falsely called *no Church*, or *Congregation*, but most truly, a false Church,
 Congregat: or assembly, which are all one.

7. Lastly, that *Israell* in *Ieroboams* apostacy, was a false Church, (though others
 Ainsf. have done it sufficiently) I will playnly prove, (God assisting me) agaynst
 Helw myne adversary; answering, in the first place, what he obiebeth to the con-
 trary. Which is, that the ten tribes then apostate, were the true seed of *Abraham*,
 seperated from the world, under the Covenant of God, which was the Covenant of *Cir-*
cumcision. Gen. 17. 7. 15. as well as *Iudah* in *Hizechiabs* tyme, when they came to
 the *pasover*.

NSW: If the Ch: of God had been in those dayes a naturall state, & the Covenāt
 a naturall Covenant, & Circumcision a naturall signe, or seal, then had the
 ten tribes indeed been within that Covenant, & of the true Ch: into what
 apostacy, idolatry, or other wickednes soever they did, or could fall: & with
 them the *Issmaelites*, & *Edomites* also, for they all were alike *Abrahams* naturall
 seed: yea with the one, & other, the whole world; for there is one common
 h. 2. 3. state of nature, & the *Jewes* by it, children of wrath, as well, as others. But since the
 Gen. 17. Lords [†] Covenant with *Abraham*, & his seed, was no naturall, or vniversall Cove-
 7. nant, but a Covenant of Gods speciall love, & promise with his peculiar
 people: in which he bound himself to be their God, that is, all happines, vnto
 sal. them: & them to perse, or vpright walking before him; having *Circumcision* an-
 4. 15. nexed, as a seal of the righteousnes of sayth, it is ignorāce too grosse thus to mea-
 7. sure them by naturall respects: or to think that any had a part in that Co-
 venāt by nature, or naturall generation: by which, as before hath been pro-
 ved, & shalbe hereafter, more at larg, all are vnder Gods curse, & children
 of wrath. Neyther is it true, that the ten tribes (in their apostacy) were separated
 1. Ioh. 5 from the world under the Covenant of God, which was the Covenant of Circumcision.
 9. They were by, & in their apostacy separated from God, his Church, ordinā-
 ph. 2. 2. ces, & worship. 2. Chr. 15. 3. And since ^{*} the world lyeth in wickednes, having
 2 Chr. the Diuell for the prince thereof, how were they separated frō the world, who
 1. 15. served ^{*} Diuels in all idolatry, & wickednes? Neyther is the consequence of
 any

any force, because saythfull, & obediēt Abraham, with his seed in his tyme, & so successively continueing in his sayth, & obedience, were in that the Lords Covenant, & had right to all the gracious promises thereof, that therefore vnfaithfull, & rebellious Israell, (the fathers with the children) so remayning incorrigible, were in, & vnder the same Covenant, & promises of grace; of which more hereafter.

But (sayth he) *if they had been the false seed of Abraham, then had theyr Circumcision been false, & they a false Church.* I answer, that, comeing of Abraham naturally, & pretending the same sayth, & religion with him, & so the same right to the gracious Covenant of God, & seal thereof, but being indeed without eyther the one or other; both beleaving, & worshipping after a false, & feyned manner; they were (though his true seed in respect of nature) yet in resped of sayth, religion, the Covenant, & worship of God, his false, & adulterous seed, & evē bastards, & *the children of Whoredomes*, as the Prophet speaketh, yea *the children of the Druell, doing his workes, & serving him*, & so by his own confession, & vndeniable truth, a *false Church*, to the deceaving of themselves, & others.

2^{dly}, every true Ch: is truely, & rightly gathered, & constituted (for thereby it is, that which it is:) whereas *Israell* considered in her apostacy, & separation from Iudah, & as we now speak of her, was not truely, nor rightly gathered, but by most sinfull schism, & rebellion both agaynst God, & man: & therefore was no true visible Church.

The Lord expressly testifyeth by his Prophets, that he had for her wickednes, & rebellions, wherein she was incorrigible, ¹ *given her a bill of divorce, & put her away: that if he was not his people, nor wife, nor he her husband: in which respect also it is, that he called Samaria, Aholah, that is, her own tabernacle: as on the other syde, he calleth Jerusalem Aholiba, which is my tabernacle in her.*

There was at that tyme but one onely true visible Ch: : one temple, one preisthood, one altar, one sacrifice, one kingdom of the Lord, in the hands of the sons of David. And so, the ten tribes in this their apostacy, & devision, being neyther this Ch:, nor any part of it, but actually devided frō it, & that also by a speciall hand of the Lords providence, for the punishment of both, could not be the true visible Ch: of God, nor any part of it, whatsoever good eyther person priveldg, or thing, it still reteyned above other peoples.

Lastly, the Covenant with Araham on Gods part was, that he would be his God, & the God of his seed, Gen. 17. 7. & thereof their Circumcision was a signe: v. 8. 9. 10. Now we read 2. Chr. 13. 5. that *Israell had been a long tyme without the true God.* By which it appeareth, that Israell, was without the Lords Covenant: & that vnto them Circumcision could not possibly be a signe, that God was their God, It was by them merely vsurped, & in that

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ANSW

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Hos. 2.

2. Chr.

11. 13.

14.

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1. Cor. 3.

1. Hos. 2.

2. 2.

Eze. 23.

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Deut. 12.

3. 6. & 6.

1. King 1.

2. Chr. 1.

3. 6. & 6.

2. Chr. 1.

4.

v.

that their vsurpation, a false, & lying signe, & like a seal set to a blank, yea like the kings broad seal treacherously vsurped, agaynst his expresse will.

Psal. 58 Wicked men, & such as ^{hated to be reformed, & cast Gods word behynde}
5. 17. them, had nought to do with Gods Covenant, nor with Circumcisiō the seal there-
Is. 66. 3 of: nor with any other of Gods ordinances. Their [†] *sacrificing of a lamb,*
 was as if they had cut of a dogs neck: & so consequently their circumciseing
 their children, as if they had cut the foreskin of their dogs: notwithstanding
 they were true Israelites, yea true Iewes, naturally. They were ex-
 pressly forbidden by the Lord to medle with his Covenant; & in that their
 abuse of it, it was a lying signe in the ends, & vses thereof, & no way af-
 foarding that, which it pretended: neyther could they so vseing it, be by
 it, at all confirmed, that God was their God. And yet was not the out-
 ward cutting afterwards to be repeated, if God gave repentance: neyther
 is the outward washing in the name of the trinity now, though merely vsur-
 ped by them, who are forbidden to medle with it. Neyther matters it,
 whether such persons be in true Church, or false, which *M^r Helw:* calles
 none. Both prophane, & vsurp it, & have the bare outward lying signe, as
Hos. 11. it is sayd of *Ephraim*, or *Israell*, that she compassed about the Lord with lyes, &
 1. deceive: whereas *Iudah* ruled with God, & was saythfull with the most Holy.

But for conclusion of this poynt. If any of the heathen ioyned them-
 selves vnto Israell in her Apostacy, & so were Circumcised, they being ney-
 ther *Abrahams true seed*, by nature, nor by fayth, but merely false, & coun-
 terfayt, their Circumcision must be false Circumcision by *M^r Helw:* his
 own graunt: which notwithstanding was not afterwards to be repeated, if
 God gave them repentance, & to come to Iudah to eat the passover. There
Exod. 12. was one law for the eating of the passover, to him that was home-born, & to him that
 19. was a straunger, or sojourner. And here appeareth a direct warrant for our re-
 teyning the outward Baptism, receaved, & vsurped, in the like apostate
 estate, & assemblies, wherein they, & their families, & synagogues were.

I ad, that eyther the outward baptism receaved out of a true Ch: must be
 reteyned, or els all other Churches must be able certaynly to discern, what
 day, & hour a true Ch: falling by degrees, into notorious heresy, idolatry,
 or other impiety, (& still baptizeing notwithstanding) becomes a false
 Ch: (as we hould) or (as *M^r Helw:* will have it) no Church. For except
 other Churches can certaynly know, & discern this, they cannot with fayth
 receav such members, as vnto whom God may give grace, to leav the
 apostate synagogue, & to conie vnto them. Such of them, as were bap-
 tized, whilst it remayned a true Ch: they must not rebaptize: but such
 were baptized after it ceased to be a true Ch: must (say our aduersaryes,
 be receaved in by baptism. But it being impossible for other Churches

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thus to discern of the day, & hour of the removing of a Churches Candlestick, especially for such as are far of, & have had litle, or no meddling with her, it followeth necessarily, that the outward baptism administred in a Ch: or assembly degenerated from a true Ch: into a false, (which they call no) Church, must be reseynd vppon the parties repentance, without reiteration.

For conclusion then of this poynt also, I demaund, whether a man cast out of the true Ch: for some notorious sin, & for impenitency therein, have true baptism, or no? They will not, neyther can they, say, he hath, wryting of it, as they do: neyther indeed hath he true Bapt: in the ends, & vles thereof. He must then cyther have a false baptism, or none. Not none, for then vppon his repentance, & readmission into the Ch: he must be rebaptized: he hath therefore vppon him a false baptism. There is then (contrary to their doctrine) *false Baptism*, which is not none, & the same also to be reseynd, & by the persons repentance becomeing *true Baptism*. Neyther matters it, that such a man was baptized in a true Ch: at the first, since by his *transgression* his *Circumcision* is made *uncircumcision*. In his obstinate iniquity he cannot enjoy the fruit, or benefit of his baptism: which serveth onely to make him the more inexcusable, & a more prophane Covenant-breaker with God. He hath onely remayning the outward washing, & that much more without right, then many thousands in Engl: have, or in Rome eyther.

And thus much for the iustifying of the difference in the Apology, between a *true*, *false*, & *no Church*, & Sacraments; as also for the applying of the same distinction to our present occasion.

The particulars following in his book do more specially concern my self, & wryteings: agaynst whom, & which, (thorough high perswasion of his own knowledg, & most vnmortified affections, together with that *Zeal of God* which *he* bear him record he had, though not according vnto knowledg) he letteth loose his tongue into most intemperate rage.

And first he reproacheth me for the vse of that, for the want whereof I have iust cause to blame my self: which is my *Logick*, & *Philosophy* as being *none of the gifts, wherewith Christ endued his Apostles*: wherein he verifieth theould saying, that *knowledge hath no enemy but ignorance*. *Logick* is nothing but the right vse of reason: as is *Philosophy* the love of wisdom divine, & humayn. And did the Apostles want these? Or doth *M^r Helw* envy vnto me my small pittance in them? Would he have me a new *Nebuchad-nezzar*, with an *ox's heart* in a mans body? Indeed this his iudgment agaynst those arts of wisdom, & reason, well agrees with his ignorant, & brutish dealing agaynst me, & the truth. And for my *turns of art*, (which he also blameth)

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they are neyther many, nor without cause: nor yet so dark, but that an ordinary Reader may, as they are explained by me, vnderstand them.

But I come to the poynts themselves, agaynst which he dealeth: the first whereof is a double consideration I put of Baptism: the one takeing it, in it self, & as I speak, nakedly, & in the essentiall causes, or parts, to wit Washing with water in the name of the Father, Son, & H. Ghost: the other in respect of the manner of administering it: namely, the Minister by, & the person vppon whom, & the communion wherein it is administered. In the former respect I affirm the Baptism true, both in Engl: & Rome: but not so in the latter, but on the contrary false, & idolatrous, as being agaynst the 2^d Commaundment, which forbids nothing but idolatry, & false worship.

Agaynst the former of these respects *M^r Helw* speaks angerly, as himself confesseth, & ignorantly, as I shall manifest, God assisting me. Yea I did so manifest in the same place of my book, by the holy vessels of the temple, carryed to Babilon: & yet still remayning such in theyr nature, & right, though in theyr use, or rather abuse, they became Belshazzers quaffing bowles. Likewise the Circumcision of the Schechemites was in it self, true Circumcision, & they circumcised in the fi sh, as *Gen. 34.* Iakob, & his sons were circumcised: But to call this true circumcision in the right ends, & administration, were to call darknes, light; & prophane hypocrisy, the true worship of God. So is there also a true outward baptism, or washing with water in the name of the Father, Son & H. Ghost, both in Engl: & Rome also, notwithstanding the vnworthy prophanation of that ordinance, in the one, or other place.

M. Helw The things he obiecteth, for substance, are these. That, Baptism is a spirituall ordinance; which water, washing, & words are not: That, they that are baptized into Christ, have put on Christ, Gal: 3. 27. That, there is one Baptism of Christ, Eph: 4. 5. That, the baptism of Christ is the bapt: of amendment of life, for the remission of sins. Mark. 1. 4. That, except a man be born of water, & the spirit, he cannot enter into the kingdom of God: Ioh: 3. 5. Hebr: 10. 22. That, we ought to have our hearts pure from an evil conscience, & to be washed in our bodies with pure water: & that, here is the true matter wherewith men must be washed, which is, water, & the H. Ghost: & that, we cannot deuide the water, & the spirit in this baptism, being ioyned together by Christ: & that, he that deny washing, or is not washed with the spirit, is not baptized: & that, he that denies washing, or is not washed with water, is not baptized.

ANSW: That which must be first, & chiefly considered for answer, & as the ground of the rest, is, that, that one Baptism mentioned Eph: 4. hath in it two parts: the signe, & the thing signified: eyther of which is also in the Scriptures called Baptism: the one, the baptism with water, wherewith *Iohn* baptized, & wherewith all Ministers do baptize; which is the outward baptism, &

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Matt. 18.

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signe of the inward: the other the *Baptism with the H. Ghost*, wherewith onely Christ, & God do baptize: as there is in like manner, an outward teaching by the word, & an inward teaching by the spirit: an outward eating of the Lords supper in the vse of the signes, & an inward eating of the thing, by sayth in the heart. And even this outward washing with water in the name of the Trinity, (which he calles *water, washing, & words*) is in it self a spirituall ordinance (though he take the contrary for graunted) as being properly subordinate to mans spirituall estate, & appoynted of God to signify, & confirm the inward washing of the soul by the blood, & spirit of Christ.

And this ground layd, I graunt, first, that the outward, & inward baptism are ioyned together by Christ, & so ought not by men to be separated, but ioyned together in their tyme, & order: but deny, that therefore where the inward baptism by the spirit is not actually manifested, as in the Infants of beleevvers, there the outward is not to be ministred: or that being administred vnlawfully in apostate Churches, it is no outward Baptism at all, nor spirituall in it self, (though carnally vsed) nor to be held vpon repentance, without repetition.

The outward *Circumcision* of the flesh, & the inward *Circumcision in the heart*, which it signified, & whereof it did admonish the Circumcised, were ioyned together of God, & so were to be by men, & might not be severed without great iniquity: were the Infants therefore of the true Church debarred it? Or being prophanelly administred amongst the idolatrous, & apostate Israelites, or to the idolatrous Profelites amongst them, did their abuse chaunge the nature of it in it self? Or was it no Circumcision at all, & so to be repeated, when the Lord vouchsafed to ad the Circumcision of the heart?

The law of God, (& these wordes, thou shalt not *lust*, & so all the rest) is spirituall in it self, though receaved, & vsed never so carnally: so is the *gospel* withall the ordinances thereof much more: & the power of God, in it self to *salvation*, whatsoever vse men make of it, or them. The Apostle teacheth vs, that all the Israelites comeing out of Egypt were Baptized in the cloud, & in the sea, under Moses, that is vnder his ministry, & that they all ate of that spirituall meat, namely *Manna*: & all drank of that spirituall drink, namely the rock, or water flowing out of it, which was Christ. And yet with many of them God was not pleased: neyther were they baptized with the H. Ghost, or effectually made partakers of Christ. Where also these two things are playnly manifested. The one, that the outward ordinance, or signe, may be spirituall, to wit, in it self, though the inward power, & thing signified be wanting. 2^{dly}, that there is sometymes an outward baptism, & the same so to be reputed, where there is not the inward baptism by the H. Ghost: as there is also

Ch. 11. sometymes an outward *eating of the Lords supper vnworthily*, that is without
 o. 27. *discerning the L: body*, or any inward participation thereof, or profit thereby.
 9. The same Apostle, as I have formerly noted, complayns els where of *false*
 Gal. 2. 4. *brethren creeping into the Church*: who (being vn baptized before) were also
 baptized at this their entry. Take *Simon Magus* for one: who being
 Act 8. convinced of the truth of the gospell, & *believing* after a sort, did deceave
 3. 23. *Phillip*, thorough hypocrisy, & was by him baptized: remayning notwithstanding in the gall of bitternes, & bond of iniquity, all the whyle, as *Peter* afterward perceaved. And I would know of these double-washers, whether if a man professing the same fayth with them in holines outwardly, but in hypocrisy, should be baptized by them: & that afterwards his heart should strike him, & God give him true repentance, (let it be the person they know of, that fled from vs vnder admonition for sin, & ioyning to, & being baptized by them, was presently after by themselves found in the same sin, & so Censured) whether, I say, they would repeat their outward washing formerly made, as none, because there was not ioyned with it the inward washing of the Spirit? Or if they think it none, & so the forementioned person not indeed receaved in by baptism, as they speak, wherefore did they then excommunicate the same person?

I conclude therefore, that there is an *outward baptism by water*, & an *inward baptism by the spirit*: which though they ought not to be severed, in their tyme, by Gods appoyntment, yet many tymes are by mens default: that, the outward baptism in the name of the Father, Son, & H. Ghost, administered in an apostate Church, is false baptism in the administration, & yet in it self, & own nature, a Spirituall ordinance, though abused: & whole spirituall vses cannot be had without repentance: by which repentance, & the after baptism of the spirit it is sanctified, & not to be repeated.

The 2^d parte of the distinction followeth, which respects the manner of administering the outward ordinance of Baptism: & namely *the person by whom*, the *subject vppon which*, & the *communion wherein it is to be dispensed*. In which respects I approve it not as true, eyther in Rome, or Engl: And here *M. Helw* Helw: falles into one of his hoar fits of raving agaynst me after an outrageous manner, for *justifying such a Baptism*: where also to make it worse, he adds as my wordes, these of his own, that *the spirit of God is not there*.

ANSW. I answer, that there is a great difference between the iustifying of the manner of doing a thing (good in it self:) & the houlding the thing done (though vnlawfully) not to be nothing. *Zipporahs* wrathfull *circumcising* of her son, & the *Israelites* prophane *circumcising* of their children having nought to do to medle with the L: Covenant, could not be iustified; & yet they were not no *circumcision*, nor to be reiterated vppon them. *Simon*
 2x. 25.
 2. 16.
 1. 11.
 2. 13.
 64.

Magna his receaving baptism, being in the gall of bitterness, & the *Corinth.* receaving the *L: Supper*, one hungry, & another drunken, could not be iustified, & yet the Baptism of the one, & *L: Supper* of the other, was not no Bapt: & no *L: Supper*: nor such as whereof there could be no right vse vppon the repentance of the persons haveing so prophanelly vsurped them. The Apostles *Peter*, & *Paul* teach no such thing, but exhort the one, & other to repentance, that so they might have the sanctified vse of those very holy things by them formely abused so vnholily. These our adversaries do not iustify their mariages in the assemblies, celebrated by the parrish preist, as a parte of the solemn worship of God: & in that respect agaynst the 2^d Commaundement, & idolatrous: neyther yet account they them no mariages at all, nor cast them away as Idols of Babilon: though they can esteem them no other, in the administation there.

But sayth he, if this ground were true, then a Turk baptizing a Turk With Water, & these words, in any assembly whatsoever, it is the true baptism of Christ. M. Hel

It is true outward baptism prophaned, & abused, as is also that of midwives, & children. Also touching stageplayers, of which he speaks in the next leaf, I affirm, that if any parts of the Scriptures, or ther particulars agreeable therevnto, or any forms of prayers conteyned therein, be by them vttered vppon the stage, they still remayn in themselves, & own nature, the truthe of God, & forms of prayers conceived by holy men, yea their prayers, notwithstanding that sinfull prophanation of them: although that vttering of them be nothing lesse, then true preaching or true praying. So may there be, & is too commonly, true outward baptism; that is, the very outward thing for substance done, where there is no true baptizing, that is, no true, & lawfull manner of administering it. And if the *Washing With Water in the name of the Father, Son, & H. Ghost*, of a fit person, by a lawfull Minister, in a lawfull Communion, & manner, be true baptism truly, & lawfully administered; then is *Washing with Water in the name of the Father, Son, & H. Ghost*, by an vnlawfull Minister, of an vnfit subiect, & in an vn sanctified communion, & manner, true baptism vnlawfully, & falsely administered. The thing done is the same in both: the difference is onely in the manner of doing it. ANSW

But between the baptism of a Turk vppon a Turk, & of a midwife, I put this difference: that whereas that of a Turk is not done as a religious action, but merely in mockery, (as is that of a *Childe*, in sporte) the latter by a midwife is performed as a religious action vppon a member of an apostate Church: of which there is therefore an other consideration to be had, then of that which is done in sporte, & mockery, which common sence teacheth to be as nothing: as we may see in an oath, which being taken in

ieast byndeth not at all, but if taken in earnest, & for a thing lawfull, (though prophanely) byndeth him that took it.

For the shutting vp then of this poynt, let the Reader observ, that the Baptism which we repeat not, is that, which hath been ministered vpon the members, & accordeing to the order (how corrupt soever) of such a Church, as wherein the Lord hath his people, & for their sakes, many his truthes, & ordinances, which he so far blesteth vnto his elect, as by them (notwithstanding all the confusion there,) he doth communicate, & confirm his saveing grace vnto them. Of the number of which his elect, we have also (by his grace) testified our selves to be, as otherwise, so in particular, by *coming as his people out of Babilon*, or confusion, at his call. And we rayther think it our duety to acknowledg the great goodnes of God towards vs, in passing by the sins of our ignorance, & in blessing vnto vs, what was of himself, & his own there: then vnthankfully to disclaym the least eyther inward work of his grace, or outward means by which he wrought it.

In the next place *M^r Helw:* rayseth himself vpon his tiptoes, & in wayn confidence of his mighty strength, threatneth teribly to *strike me with a rod of iron, & to break me in peices like a potters vessell*. And because he chuseth as his ground of best advantage, a poynt of our profession, viz: that *Baptism comes in the stead of Circumcision*, which yet neyther he, nor they with him, will in an other case acknowledg, I will therefore in the first place prove that ground, by the Scriptures, & reasons vnto them agreeable, & so come to warde his so fore threatned stroak.

And, first, *the Apostle* disswadeing the *Colossians* from Iewish Ceremonies, & in speciall from *Circumcision*, teacheth them, that *in Christs person dwelleth all fulnes*: & that *in him as the head thereof, the Church* hath *all perfection*: who by his *Circumcision* hath abolished the former, as the shadow by the substance: by whom also, & whose *circumcision* the faythfull have their *hearts circumcised*. But whereas it might be obiected, that faythfull *Abram* had his heart circumcised, & yet he had withall the outward signe, & seal annexed; the Apostle answereth v. 12. That they are baptized into Christ: (the effects of which bapt: he also noterh down in the same place) & therefore needed not circumcision, as the false Apostles bore them in hand: therein directly teaching, that our *Bapt:* is instead of their *circumcision*: as is also our *L: Supper* instead of their *passover*: which supper no vn-baptized person may eat of, as could no man vncircumcised eat of the *passover*. Their circumcision was not to be repeated, nor our baptism now, though our eating the *L: Supper* be, as their *passover* also was. Likewise the *Israclites* in the wildernes wanting the ordinary Sacraments of Circumcisi-
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& the passover, & haveing instead of them the extraordinary Sacraments of *1. Cor.*
baptism in the sea and cloud, & of Manna, & the rock; & that baptism signifying 1.2.3.
 our baptism now, & that *Manna, & Water of the rock*, the Sacrament of *the*
body, & blood of Christ now: it is evident that our baptism cometh instead of
 their circumcision. Besydes Circumcision was their first, & solemn ordināce
 of initiation, or enterāce, by which (say our adversaryes) they were receaved
 into the Ch: So is Bapt: our first, & solemn ordināce of initiation, by which
 also (say they) men are receaved into the Ch: now. How then do not they
 succede one another, as doth the Ch: now the Ch: then?

Lastly their Circumcision then was a signe or seal of the Covenant of
 God; so is our Baptism now of the same Covenant, as shalbe proved here-
 after: their circumcis: admonisheing them of that originall corruption of
 all that came naturally of Adam, not to be purged but with the shedding
 of the blood of the promised seed: as doth also our baptism admonish vs
 of our originall spirituall filthines, not to be washed away but by the blood
 of Christ powred vppon vs: the same outward circumcis: yet further signi-
 fying the inward circumcis: of the heart, as doth our bapt: with water the
 inward baptism of the spirit: which circumcision was also vnto them a
 note or badg of distinction from the world, as is also bapt: now; though
 by many vsurped, as that also then was.

This ground then being cleared, I come to that which must strike this *M. Helw*
 stroke so terribly threatned: which is, that in my graunteing, & proveing in my
 book, that *Rome, & England* were never in the Covenant of God, as *Iudah* was, I do
 therefore debar my self from bringing my baptism from apostate *Israell*; & therefore must
 prove, that *Circumcision, (& so Baptism)* receaved in a *Babylonish* assembly, by a
Babylonian, vppon a *Babylonian*, might be reteyned: & a man so circumcised, eat the
 passover. to disprove this he quotes *Ezra 10.3. & Nehem: 13.23.24.25.* for the
 putting away of the childrē (though circūcised) born of the strange wives in *Babylon*.

I professe, as before, that neyther the Catholick (so called) Church of *ANSW*
Rome, consisting of many cuntries, & nations, nor the nationall Ch: of
Engl: was ever within the Covenant of the gospel, or new Testament, (as
 was *Iudah*, & with her *Israell* before the division) notwithstanding eyther the
 particular holy persons that are, or particular Churches which happily have
 been there. Neyther of both therefore sayth *M^r Helw:* can be apostate *Israell*,
 which was before her apostacy the true Ch: or of it, by our graunt. I deny
 the consequence; & his ignorāce it is to think, that onely they can be apostate
Israell; who were formerly of *Iudah*. For then such of the heathen, as ioyned
 to *Israell* in her apostacy, were not of apostate *Israell*, because they or their
 parents were never of *Iudah*. And by his ground neyther the nationall
English, nor Catholick Romish Church should be Anti-Christian,
 for

Thess 2

for neyther of both were ever *the temple of God*, in which Antichrist at first rayfed himself. But as they are Apostolick Churches, which have receaved & do keep the fayth, & order delivered by the Apostles, though the Apostles did not gather them personally: so are they answerably *Apostaticall Churches*, which have taken vp, & receaved an Apostaticall state, & condition from others, though they were never true in themselves: the rule of nature here haveing place, which is that *the accessory followeth the nature of the principall*. We do likewise most properly, & immediately call that a schismaticall Church, which was once eyther of, or a true Church, & hath causelessly made a division: but yet if any other assembly (though haveing never been of, or a true Church) do take vp a schismaticall profession, & walking, even it is also, though secondarily, a schismaticall Ch: & so to be reputed. So that, though Engl: never was eyther in the whole Nation, or severall parrishes, a true visible Church, or Churches, yet haveing taken vp the Apostate Communion, worship, government, Ministry, & order of Rome, with the doctrines which defend them; & Rome of that particular Church, which was once planted there, haveing degenerated by degrees from the primative constitution, it is truly called by vs *Apostate Israell*, for the purpose in hand: & that outward baptism there receaved, rightly by vs re- teyned, as was the outward Circumcision in Apostate Israell of ould.

The Scriptures he brings, which are Ezra 10. 3. Nehem. 13. 23. 24. 25. make much agaynst him in the generall cause, & nothing for him in the particular.

For to let passe other oversights. 1. They prove, that to be of Abrahams seed carnally was not enough to make one a member of the Church, & within the L: Covenant of Circumcision. For these very children thus *put away* (as haveing no parte therein) were, & so are by *M^r Helw:* acknowledged, *the males of the Israelites*. 2. If any of them thus *put away*, had afterwards chosen the L: God of Israell to be theyr God, should they have been recircumcised? Or is there in the Scriptures any sillabe tending that way? 3. He is vtterly deceived in saying, those children were born in Babilon: vppon which notwithstanding he layeth all the weight of his Argument. They were born in Canaan, & of the wives of the peoples nere adioyning, as in the same places is expressed: & so their Circumcision nothing at all to the Circumcision ministred in Babilon: & yet is he more peremptory in this his errour, then a wise man would be in the truth. And thus all may see how his *rod of iron* is proved a broken reed, whose shivers have peirced his own hands

The next thing he comes to, is, that other ground of ours (for with his by-bablings, & revyleings I will neyther trouble my self, nor the Reader)

thus

thus by him related, that Baptism is the vessell of the Lords house; & as when the house of the Lord was destroyed, & the vessels thereof together with the people carryed into Babilon, they remayned still the vessels of the Lords house, in nature, & right, though prophaned by Baltezar, & being brought agayn out of Babilon to the house of the Lord, were not to be new cast, but (being purifyed) might agayn be used to holy use: so this holy vessell of Bapt: though prophaned, in Babilon, being brought agayn to the house of the Lord, remaynes still the holy vessell of the L: house.

Agaynst this he alledgeth. 1. That our baptism (seing it was administred M. Helv upon us all in the assemblies) was formed, moulded, & made, in Babilon. 2^{dly}, That the true doctrine, or ordinance of Baptism eyther carryed to Rome, or Engl: was by way of comparison the vessell of the L: house, & so to be brought back, & used.

The administering of Bapt: is not the frameing, or moulding of it, but ANSW the applying, & vseing of it being formerly moulded, & made: & this common sence teacheth: otherwise there should be a new vessell made & moulded, or a new ordinance brought into the Church every tyme that bapt: is administred. The outward washing then with water in the name of the Father, Son, & H. Ghost, was first framed & moulded in the true Churches, by Iohn Baptift, Christ & the Apostles, & there at the first rightly applied, & administred: & was afterwards vsurped, & misapplied by, & in the Apostate Churches, & so is in Engl: amongst the rest: whence we also by the grace of God, have brought it into the L: house built of liveing stones, orderly layd together, for a spiritnall building unto him: & there have the rightfull 1. Pet. 2.5 vse of it being purifyed by repentance.

More particularly. If the true doctrine of Bapt: be the vessell of the Lords house, then cannot this vessell of the Lords house be brought out of the mother Babilon, which Rome is: because the doctrine of Bapt: there is most false in it self: as that, Bapt: doth by the very work done, confer grace, & wholly abolish originall sin: that it imprimeth in the soul of the baptized a character, or mark indelible, by which even the damned in hell, which have been baptized, are differenced from the unbaptized: that it is of absolute necessity to salvation: that such infants are to be baptized as neyther of whose parents are sanctified, or saythfull: & that it is onely to be administred by the popes annoynted ones, save in case of necessity, & that then the midwife may do it, with the like. How then can the vessell of the doctrine of true baptism be brought from Babilon, where it is not? And so far as the doctrine is true, so far the baptism is true also, being administred according vnto it.

The truth then is, that as there were in the materiall temple both the vessels, & doctrine, teaching their vse, so is there by proportion in the Ch: † Lev. 3.17. now, the vessell of baptism, or thing ordeyned, (which is most properly Rom. 1.30 called the ordinance) & the doctrine ordeyning, & teaching it: which 1.2. are

are two severall things in all mens eyes which have sight in them. And since baptism administred, besydes the doctrine which teacheth it, is appointed of God, as a means, to signify, & apply the blood, & spirit of Christ thereby signified, it is very absurd to deny it to be a vessell for the service of the Lords house, & of the holy things therein: rightly vsed in the temple; vsurped in Babilon, or els where.

Reg. 57.

Lastly, *Mr Smith*, & *Mr Helw*: with him in their Character, confesse, that if the *Anti-Christians* had baptized persons, confessing their sins, & they sayth into the name of the sonne of God, & the trinity, it had been true baptism, though in the hands of the *Anti-Christians*, as the vessells of the L: house in the hands of the *Chaldeans*, & therefore needed not repetition, as the vessells needed no new casting: therein acknowledging, not the doctrine, but the outward washing in the name of the trinity to be the vessell of the L: house in Babilon: as also that there might be baptism so far true without eyther lawfull communion, minister, or subiect, (for all are *Anti-Christian*) as that it might be reteyned without repetition: which is also iustly proved from Circumcision, administred in a prophane vsurping family (though naturally *Israelitish*) eyther in Babilon, or Canaan, or els where, it matters not, & not to be repeated vppon repentance.

In the things following, being partely more generall, & partely already handled, I wil be the breefer.

M. Helw

2. King.

22. 24.

He first tels vs, that if we be *Judah*, & come from *Israell*, then we must not war agaynst her as agaynst *Babilon*, since shee is the ten tribes our brethren, which were not false *Israelites*, but the true seed of *Abraham*.

ANSW.

Num 29.

14. 21.

Dent. 2. 4

3. 6.

1. 2. Chr.

23. 3. 14.

22. 16. 17

Edom also was *Israells* brother, & the true seed of *Abraham* naturally, agaynst whom he was forbidden to war, as agaynst *Canaan*: was *Edom* therefore the true Church or interessed in the L: Covenant, as well as *Israell* then? And though *Judah* was at that one tyme by speciall restraint, to forbear fighting agaynst the ten tribes, (as there was a tyme also, when she might not fight agaynst *Babilon*) yet not so at other tymes; but shee was contrarywise [†] holpen of the Lord, to make a very great slaughter amongst them. But for our fighting agaynst *Engl*: it is onely by the spirituall weapons of our testimony, the word of God, our praicise of Christes ordinances, & sufferings agaynst the confusion, clergie, & superstitions there: & thus we must war agaynst all iniquity, whether of apostate *Israell*, or *Babilon*, it matters not.

His Reasons to prove *Judah* as well as *Israell* a false Church, are of no weight. And 1. it is not true he sayth that the *Calves* set up at *Dan*, & *Bethell* did no more make them a false Church (for in speaking of false *Israelites*, as he doth, he bewrayeth too great ignorance) then the setting up

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the Calf in Horeb. For that *Calf* was forthwith taken down agayn, burne in the fyre, & beaten to powder, the cheif authors of the idolatry destroy^{Num 32} ed, & the rest brought to repentance, by which the wrath of the Lord & 33. was pacified: whereas the ten tribes continued their idolatry, & with & for it, their schism from the true Church Iudah, & Ierusalem: & so were for their obstinacy, & irrepentance ioyned with their sin, cast out of Gods favour.

Alike frivolous is his 2^d Argum: from *Salomons following Ash'aroh, Milcam*, & other Idols: of which he also repented, as appears by his wryteing the book of the preacher, besydes other arguments, & whom Iudah is no where sayd to have followed in his idolatry, as did the ten tribes Ieroboam, in his. And not onely so, but they went on also from evill to worse: adding to the false worship of the true God the worship of false Gods, *Baal* & others.

3^d, though *Ierusalem* was at a tyme (in the body) called by the Prophet, *an harlot*, & her sins sayd to be greater then eyther *Samaritas*, or *Sodom*s, to wit, considering her estate, & means of bettering (for otherwise her sins in themselves were not comparable to theirs) yet were there many in her abydeing faythfull in the *Lords Covenant*, & the other brought agayn into the bond thereof, by repentance, after the rod of the L: correction had passed over them, & that he had taken the cheif rebels from amongst them; & in those the true Church consisted; the rest not being true members thereof: but ¹ a false seed, the plants of a straung vyne, by right to have been cut of from the L: people: whereas the ten tribes went on in their sin, without repentance, or return out of their captivity, into the land of Canaan, the proper seat of the Church. But of these things I have spoken before at larg, as also of the outward baptism receaved in Engl: which he here calles *the mark of the beast*, & vs for it, what he pleaseth; whereas (though he, that receavs any doctrine, or ordinance of God ministred by the power of Anti-Christ, may therein be sayd to receav the mark of the beast, yet) that doctrine, or ordinance is not in it self, the mark of the beast, but an holy thing of God, how unlawfully soever administred.

His mistakeing the speach in the *Apology* of the 7000 in *Israell*, I have formerly manifested. The peremptory doom which here he passeth vpon all in Engl: & vs with them, as *out of the state of grace, & salvation*, is a fruit of his rashnes. Well is it for vs, that he is not our iudg: & better much had it been for him, if he had iudged himself more severely, & others more charitably.

Touching Gal: 5. 1. & 2. Cor: 3. 17. teaching, that, *where the spirit of Christ is, there is liberty*: & that we must *stand fast in the liberty, wherewith Christ hath freed us*, I do answer, that as for our selves, we stand for, & enioy the liberty of Christ in all things, to our knowledg, & power: so doubt I not but there are thousands in Engl: truely partakers of the liberty of Christ, both from the guilt, & tyranny of sin in their measure, notwithstanding that spirituall externall bondage in their Ch: order, & ordināces, thorough humayn fraylty. Wherein if they, or any of them, cyther affect ignorance, or pretend it, being *condemned of theyr own hearts*, because they would avoyd the crosse of Christ, or for any other carnall respects, *God which is greater then theyr hearts*, & searcheth, & knoweth them, will condemn them much more, though we thorough love be perswaded better things of them.

Ioh. 3.
6.

Y. 19. 18

It is true he addeth, that *all who come not out of Babilon, or receav the least mark, or print of the beast*, that is yeald the least submission vnto Anti-Christ, are threatned *with her plagues, & under the L: curse*. Which shewes how greatly the Lord abhorreth, & how all his people ought to abhor from those sins, and also vnto what wrath they stand subiect without repentance. But withall it must be remembred, that as God requyreth particular repentance for sins known, so doth he pardon the vknown sins of his servans vppon their generall repentance arysing from true fayth in Christ, & haveing ioyned with it, an honest, & earnest desyre, to know, & do the whole will of God: otherwise no flesh could be saved: for noman *knoweth how oft he offendeth*. And he who beleevs not, that as other men may, so God doth know much evill by him even agaynst all the Commaundmens which he knowes not by himself, (of which he can onely repent in generall) neyther hath learnt to know God aright, nor other men, nor himself, how much soever he presume of his knowledg, which, alas, was too too much this vayn mans malady.

L. Helw

ANSW:
18. 10.

His other two affirmations, that, *if the fayth of the Ch: of Engl: be true fayth, then the Ch: is a true Church*; & that, *if the Ch: be not a true Church, then is it a company of Infidels*, have alike truth in both, & indeed none in eyther. Cornelius, & his family shew the falsity of both: who had true fayth, & therefore were not a company of Infidels, & yet were not a true visible Church, of which we speak. True fayth maketh a true Christian person: but the Covenanting, & combyneing of a company of such into Christian order doth immediately make the Church.

And for Iohn 15. 19. & Math. 12. 30. I do answer, that a man may truely in his person be *chosen out of the world*, & for Christ, in his measure, though he be not of a true visible Church. There must be true fayth, & holines before the true Church; for of faythfull persons the Ch: must be gathered:

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gathered : & in reason, the the partes must be before the whole to be made of them, & the stones, & timber before the house.

But he ads, that since *all in the Ch: of Engl: drink of one Cup*, 1. Cor. 11. *they are all one body, & so no double respect to be had, nor putting of difference of persons.* M. Helv

It is true, they are all one body, & there should be no such contrary spirits: but all the members of one body should be lead by one spirit in a measure: for there is (to wit, in right) *one body, & one spirit*: but who haveing in him any light of the spirit seeth not the contrary; & that in that one body of the nationall, & parishonall Church, & Churches, two contrary spirits rule? By right there is none but led by the spirit of Christ in the true Ch: & body of Christ: nor any led by that spirit out of it, or in any other society. But that good, whether in persons, or things, which Sathan hath not had power to destroy, he hath laboured to confound, & mingle with evill, what he possibly could, both by thrusting false brethren into the true Ch: & by keeping godly persons out of it. So that the servants of God stand in great need as first of spirituall discerning to know good, & evill, so after of true Zeal on the one syde, that they be not for the goods sake, entangled with any evill: as also of godly moderation, & sobriety, on the other syde, no way to wrong that which is good for the evilles sake, mingled with it: as this man hath done in the frowardnes of his heart, in stead of Zeal: makeing no difference between himself, & others so walking, in his, & their best profession, in Engl: & the most desperate crew of Atheists, & Epicures in their professed contempt of God. ANSW ^{† Eph 4.}

His plea which followeth that the Pope, & Papists are not true beleevers, we do receav: & professe withall, that no infants of such, or of any other parents, the one whereof is not faythfull, is to be baptized: & practise accordeingly, as he knew well. And his accusation that we *should all infants, whether of beleeveing, or unbeleeveing parents to be baptizd, & so practise*, is uniuist, & but a mere presumption inferred vpon our not rebaptizeing the baptized formerly in the assemblies. Which our practise, I hope, is sufficiently iustified, agaynst his lowd, & licentious clamours, (although by them he have affrighted two, or three simple people, from that their baptism so receaved,) as also, that his peremptory position, that *whatsoever is not done aright, is to be accounted as not done at all, & is to be cast away, notwithstanding any after-repentance*, is but a short cut of his haste, & fruit of his ignorance: which two being coupled together, cannot but gender many monsters. Gen. 17. 7. 1. Cor. 7. 14.

Of the Baptism of Infants.

HE proceedeth to the baptism of Infants; a poynt of great both difference between vs, & weight in it self: & which concerneth all Churches, at all tymes, whereas the former respects onely such Churches as come out of a state of Apostacy.

And to prove Infants vncapable of baptism, he begins with the Covenant of the gospell, or new Testament, which he rightly makes one, as indeed they are in substance, (though the new Testament may be taken in a stricter sence, for the gospell more clearly dispensed since Christ come in the flesh:) touching which Covenant he speaketh thus.

A. Helw *This is the Covenant, (sayth the Lord) that I will make with the house of Israell, I will put my law in theyr inward partes, & write it in theyr hearts, & I wilbe theyr God, & they shalbe my people Ier: 31. 33. Hebr: 8. 10. And our Saviour Christ declares this more fully, Mark 16. 16. where he sayth, Go ye into all the world, & preach the gospell: he that shall beleve & be baptized, shalbe saved. And here (sayth he) is the new Covenant set down both on Gods behalf, & theirs with whom it is made. On Gods that he would write his law in mens hearts, by the power of his spirit in the preaching of the gospell, & wilbe theyr God, & save them: & on the peoples behalf, to beleve the gospell, & to be baptized. And herevpon he infers, & concludes, that children are not within the Covenant of the new Testament, or gospell, & therefore not to be baptized.*

ANSW: Let the Reader in the first place observ, that the word Covenant in the Hebrue, as Jeremy hath it, signifyeth any compact, or agreement vppon a difference, between two, or more. Which the L x x in the Greek Bible, & so the Apostle after them, turn by a word signifying a will or Testament properly. So that he who aright vnderstands, & well weighs the very word, will playnly see, how **M^r Helw**: erreth in making the wryteing of Gods law in mens hearte, the Covenant on Gods behalf: or baptism any part of it on mans behalf. The Covenant is the very agreement & promise by mutuall accorde, for the things to be done, & not the doing of the things, which is the keeping of the Covenant, or promise made. And so all that can be concluded hence is, that God receaveth none into his Church but such as in whose hearts he promiseth to write his law: Which he promised to do to the infants of the faythfull, in promiseing Abraham to be the God of his seed: & more particularly in promiseing to circumcise (which is all one with wryteing his law in) the hearts of the seed of his people. By which it is also evidently proved, that the infants of faythfull parents are together with them, within in the L: Covenant.

Dent. 30.
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But to answer more fully: the intent of the prophet (& so of the Apostle *Exod. 31* following him) is to oppose *the old Covenant, or Testament of Workes Written* *18.* *With ink in tables of stone* & the new Testament, or Covenant of grace *Written in the* *1. Cor. 3* *hearts of men by the finger of Gods spirit.* Now the persons with whom the *3.* *Ezech. 36, 27* Lord made these Covenants primarily, & expressly both the one, & other were men of years; but in whom their infants were included, & so within these the L: Covenants, though secondarily, & as was agreeable to their estate.

These men professie every where, & truly (although not vpon good grounds) that the Israelitish infants were within the old Covenant, or Testament: & yet when God eyther proclaymed it vpon *mount Sina*, or *Writ it in the tables of stone*, they knew not what it meant, neyther could they have the same vse of it with their parents, & others of discretion, as may appear in the particulars conteyned in the Scriptures *Exod: 19. 10. 11. 15. 21. 25. & Ch. 20. 1. 2. 8. 12. 18. 19.* amongst others, where it is set down: doth it therefore follow that those infants were not within the compasse of the old Testament, or law? So neyther followeth it, because the infants of the faythfull now cannot for the present, observ the conditions of the Covenant of Grace, or reap all the fruits thereof, & particularly, to have *the law Written in theyr hearts* by the ministry of the gospell, & work of the H. Ghost, that therefore they are excluded from the Covenant of Grace, or Testament of Christ. Children may with far better reason be denied, to have been within the Covenant of the old Testament, or law, vpon which *Gal. 3. 2* the curse followeth, then to be shut out of the new Covenant of grace, & mercy. And vpon this ground Infants should not be within eyther the naturall Covenant or bond with their parents, or the civill Covenant with their Magistrates, because they cannot for the present Honour Father, & Mother, which is the condition of these Covenants on their behalf. His exception then that *infants cannot by the preaching of the gospell, have Gods law Written in theyr heart*, this being but a condition of the Covenant, which respects men of riper years, is of no force.

When the Lord sayth to *Israell, I am thy God*, his meaning is not to exclude their infants, though he spake not vnto them, but to exclude other peoples, & nations: so where he makes this new Covenant with those in whose hearts he writes his lawes, he doth not debar their children, but wicked men destitute of the spirit of God, & from vnder his promise. So for *Mark 16. 15. 16.* which he also alledgeth, where *Christ sends his Apostles into the world to preach the gospell*, & ads that *he who beleeveth, & is baptized, shalbe saved*, he no more intends to exclude the infants of the faythfull from baptism, because they beleev not, then fró salvarió because they beleev not: which

which is yet more playn in the words following, *but he that beleeves not shalbe damned.* Shall children now be damned because they believ not? There is hence more colour for that, then that they shall not be baptized because they beleeve not: for Christ sayth not, *he that beleeves not, shall not be baptized, but shalbe damned.* The thing then is: Christ neyther excludes the children of beleevers from baptism, nor from salvation, for want of sayth, but vnbeleevers, & such as refuse the gospell from both. So that the stone vppon which these men stumble, is the ignorance of the opposition in the Scriptures they bring; which is not between beleevers, or sanctified persons, & their children, but between them, & vnbeleeveing & prophane persons: who are shut from the Lords *Covneant, Baptism, & Salvation.* But where in sharing this Covenant *on mans behalfe* into sayth, & baptism, he makes the one parte thereof, his being baptized, he speaks he knowes not what, & yet wonders that all men belev him not. For as Bapt: is indeed no parte of the Covenant, but a signe, & seal of further confirmation, so is it principally, & in the mayn end performed, not *on mans behalfe towards God*, but on Gods behalf towards man; (God by the outward washing of the body with water, signifying, confirming, & applying the inward washing of the soul, by the blood, & spirit of Christ:) & for the further testification of the admission of the party baptized into the family of God, the *Father, Son, & H. Ghost*, into whose name he is baptized: whereas in a 2^d, & inferiour respect it is a work of man vnto God, for the profession, & exercise of sayth, repentance, & thankfulnes in them who receaved the former covenant, & promise with the confirmation thereof, on Gods parte, towards them, & theirs: as it is also thirdly a signe of vnion between the members of the Church: & in the 4th, & last place, a badg of Christianity, & signe of distinction between the true Church, & all false Churches. The same considerations are to be had of the L: Supper. And they who know not these things, had need have *the foundation of the doctrine of baptism*, & other principles of Christian religion *layd agayn*: & yet the want of the knowledg of this & in speciall, that the Sacraments are in their first, & mayn end workers of God to men, by which he can both declare, & effect his goodnes towards infants, though for the present, they neyther know it, nor can do any thing agayn to the Lord in answer therevnto, is a mayn ground of that offence, which these men take at our receaving, & baptizeing of Infants. And if the new Covenant or Testament consist so much in baptism, as these men think, then could not Adam, & Abraham, & other the holy Patriarkes, & Prophets vn baptized, have been within the compasse of the Covenant, & promise of grace, or have had their partes in the Testament of Christ, the promised seed. Also if baptism were (especially so great) a

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parte of the Covenant, so oft as any eyther person, or Ch:renned their Covenant, especially after any greater sin, they should so oft renue their baptism also.

These things thus layd down by way of answer, it remaines I prove by the Scriptures, & further Arguments, that the infants of the faythfull are within the compasse of the new Covenant here spoken of.

And since all children comeing naturally of Adam, are *conceaved, & born in sin, & by nature the children of wrath*; if these men beleev (as they do of all) that their children so dying shalbe saved by Christ, then must they have a parte in his Testament, or in this new Covenant, which are all one. There are not two new Covenants, or Testaments established in the blood of Christ but one. And since Christ is propounded vnto vs as *the saviour of his body, which is his Church* it is more then strange, that these men will have all infants saved by Christ, & yet none of them to be of his body, or Church. Eph. 5.2
Col. 1.1

It pleased God in his speciall love to send his sonne to take vpon him our nature, & so our childehood, that as the head thereof, he might sanctify even that estate for his body the Church: with which he did also in the dayes of his flesh, visibly communicate his grace, consecrateing vnto his Father, as their true high preist, the infants of the Iewish Church, by *lay- ing his hands on them, & blessing them*. + Mark. 10. 13. 14

I ad, if any, eyther children, or men of years, be to enter into the kingdom of heaven, they must be born agayn: & this new birth must be by the spirit of God working in eyther, accordeing to their kinde, & writeing Gods law in their hearts: in those of years distinctly, & by the preaching of the gospel, in infants otherwise, accordeing to the efficacy of the power, & grace of God.

Lastly it is evident that the children of the faythfull are within this Covenant of the Gospell or new Testament by that Covenant which God made with faythfull Abraham, & his seed, adding the seal of circumcision to ratify it. But that this was the Covenant of the Gospell, or new Testament *M. Helw*: denyeth, & opposeth, I will therefore answer what he obiection, & then prove myne exposition, & affirmation by the Scriptures.

And first, he layes down this Covenant Gen. 17. on the L: behalf, thus. *I will establish my Covenant between mee, & thee, & thy seed after thee, & they generations for an everlasting Covenant to be God vnto thee, & to thy seed after thee, v. 7. & on Abrahams behalf, & his seeds, in these words, This is the Covenant that thou, & thy seed after thee shall keep, Let every manchild among you be circumcised: you shall circumcise the foreskin as well of him that is born in the house, as of him that is bought with money: adding for exposition, that thus the L: declares in every particular his Covenant with his people, as well what he will do for them, as what he requyres them to do in obedience to him.* M. Helw

ANSW: A great vnttruth, & full of ignorance. Is the land of Canaan all that the L: Covenants & promises to give vnto Abraham & his seed? What is this but to make the L: people an heard of oxen which are promised to be brought into a fat pasture, there to feed at ease? And is circumcision of their males all in particular which God requyres of his people by Covenant, which any prophane *Schechemite* might do, & did as well, & as diligently as they? & which being done *without fayth*, & repentance, doth *no way please* but offend God.

The L: promised to be a God (even *all-sufficient*, as v: 1.) vnto Abraham, & his seed v: 7. that is, to be all happines, & blesse vnto them: for *blest are the people that have the Lord for theyr God*. And except we will say they had onely bodyes, & no soules, God in promiseing to be their God, promiseeth not onely to be the God of their bellyes, & backes, but of their soules most; as the soul of a man is most the man. And so Christ himself teacheth agaynst the Saducees, that God in calling himself *the God of Abraham, Isaac, & Iakob*, & so of their seed the *Hebrewes*, means, that he is the God of their soules (& that most specially) which lived whē their bodyes were dead.

The Apostle Paul, who well vnderstood the Lords meaning, doth interpret the promises of this Covenāt with Abraham, as meant of better things then Canaan, & indeed as comprehending in them (though more darkely, accordeing to the dispensation of those tymes) *Christ himself*, & in him all spirituall blessings. And so speaking of this *Covenant*, or *Promise*, with, or to *Abraham, & his seed*, avoucheth, that by his seed is meant *Christ*, viz as the head with his body, the Church of the Iewes, & Gentiles also in their tyme *made one in him*. Eph: 3. 6. as he also proveth Rom: 4. 3. 18. & Gal: 3. 6. that *Abrahams beleeving the Promise of God for the multiplying of his seed* Gen: 15. 5. 6. & 17. 4. *was imputed to him for righteousness to iustification*: therein teaching evidently, that in this Promise was comprehended *Christ*, & spirituall things: otherwise, how could Abraham be iustified by beleeving it? And how carnally soever these men are conceyted of this Covenant, & Promise, *Abraham* in it *saw Christes day*, & *seeing it, reioyced*.

And for the land of Canaan, albeit in it self, & naturally, but like other lands, yet was it by the Lord sanctified to spirituall ends, & vses: as, to be the peculiar inheritance of Gods peculiar people, vnto which it was allotted from the first *division of the Sons of Adam*, & *distribution of theyr possession by the most high*. whether *he would bring his people, & there plant them in the mountayn of his inheritance, in the sanctuary, which his hands had establisshed*: where he would have his tabernacle pitched, & temple built, for his most solempne presence, & worship: out of which land when the ten tribes were caryed captive, he is sayd to have *put them out of his sight*: the very land being figuratively

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rateively holy, & a Sacrament of Gods presence, & the resting of Gods people there a signe of their eternall rest in heaven: into which not *Moses*, but *Ioshua* or *Iesus*, the type of our & their true *Iesus*, was to bring them. Neyther did the L: indeed promise eyther enterance into, or continuance in that land, but vppon the conditions of eternall life: true: sayth in the *gospel*, with the love, & fear of God, & faythfull obedience of *hes commandments*: godlines haveing then as it hath now, & *alwayes*, the premise of good things for this life, & the life to come: of earthly things then, more distinctly, & fully, but of heavenly things more generally, & spareingly: where now on the contrary, there is a more clear, & full revelation of heavenly things, but the promise of things earthly more generall, & spareing. It is therefore an ill collection he makes, that because God promised earthly Canaan, therefore not heavenly things: the promise of them was conteyned in the other, which all amongst them but hypocrites vnderstood, & tailed of.

The like folly with the former sheweth he, in affirming that *the circumcision of theyr males, was all the obedience, which God requyred of Abraham, & his seed, for the keeping of the Covenant on theyr parte towards him*. For 1. Circumcision (which must well be considered) was not appoynted of God principally for a work of their obedience towards him, but for a signe or seal of confirmation, on his parte, towards them, of the righteousness of fayth imputed to Abraham, the root, in the promised seed. 2^{dly}, it is evident that this Covenant vnto which the land of Canaan was an appurtenance, was contracted, & made, with Abraham, many years before circumcision was once mentioned. Which Covenant God also renued with the *Iשראלites* his seed in the wilderness, the most of them being vncircumcised. By which it is evident, that Circumcision was so far from being the substance of the Covenant, as that it was not so much as any substantiall parte of it, but onely a signe of ratification, & that specially on Gods parte, as was Canaan an accessory vnto it. 3^{dly}, the Apostle *Rom. 4* proveing at larg, *iustificatiō by fayth, without workes*, & so specially without circumcision, of which as of a speciall work the Iewes made account, takes Abraham for an instance, & shewes, that he was first iustified by beleeving Gods free promise touching his seed, *Christ*, & so the Ch: in him, as well of vncircumcised Gentiles in their tyme, as of circūcised Iewes: & ads that after this, he receaved the seal of circumcision, for the confirmation of this bond of promise, on Gods parte, haveing the promise it self before. Which Circumcision therefore whosoever presumed to vse (whether vppon himself, or his infant) not haveing before the promise of Christ, & fayth for iustification, with Abraham, he did treacherously vsurp the great seal of the king of heave, & earth. The lawfull vseing then of circumcision did presuppose both Gods promise & his fayth, who was to vse it, eyther vppon himself, or his childe.

m. 4. 4. And since *without fayth no man* cyther can, or ever could please God, especially,
 ich Heb. in the matters of his *Worship*, whereof circumcision was one; & that God
 s. 4. 5. appoynted his people so to worship him in it, & all other things, as they
 ash. 3. might please him therein, it followeth necessarily, that he requyred true
 7. fayth in all, whom he enioyned, or rayther privedged to circumcise their
 Cor. 10 infants. Neyther indeed do the Scriptures of those tymes, more plenteous-
 ly testify any one rthing, then that the Israelites did most heynously *trans-*
 eb. 3. 17 gresse, & break Gods Covenant with Abraham, & them, when they did vse, &
 f. 24. 5. observ circumcision very diligently: which had the Covenant on their parte
 r. 11. 10 stood in circumcision, they had not done. And (for conclusion) that the
 of. 8. 1. L: God should separate a people, as his own peculiar, above all the peoples
 in the earth, into Covenant with himself, to worship him, & to enjoy his
 speciall presence, & yet should requyre no more of them for the keeping of
 this Covenant, then the cutting of their foreskins, is a mere mockery, un-
 worthily blemishing Gods great maiesty, & from the imagination whereof
 all godly wise men do abhor.

Now though this which I have spoken, be more then enough, yet will
 I for more clearnes, annex a few other Reasons to prove this *Covenant with*
Abraham, & his seed, the Covenant of the Gospell, & the same with ours
 now for substance; & established in Christ to come, as ours in Christ come
 in the flesh.

And 1. the Apostle to the Galat: expressly teacheth, that *the Gospell was*
 b. 3. 8. *preached unto Abraham*, IN THEE SHALL ALL THE GENTILES BE
 BLESSED, & v: 17. that *the Covenant with*, & in ABRAHAMS SEED,
 was confirmed of God in respect of Christ, & that 400, & 30 years before
 the law, or ould Testament was given. And here also the Apostle answereth
 L. Helw M^r Helw: his obiection, & removeth that great stone of offence, which he,
 & others cast in their own way; which is, that *the ould Testament*, or *Cove-*
nant with the ordinances thereof is disannulled Hebr: 7. 18. & that, *We ought not to*
frame the new Covenant like the ould, as we do, *in the baptizing of infants*, because
infants then were circumcised. The Apostle answereth directly (to let passe
 other things) that *the Covenant with Abraham was confirmed in respect of*
Christ: & that it was not *the law* or ould Testament, which was added 400,
 & 30 years after for transgression, & so is abolished indeed, but could not disannul
 the former Covenant of the Gospell.

And because these men (whose recovery I do from myne heart desyre
 of the Lord) do especially stumble at this, that *the Covenant made with*
Abraham, & his seed, was the Covenant of the law, or ould Testament, I will
 Calvin. (& that breifly as I can) shew the clear, & evident difference between these
 ucer. two Testaments. Which had such of our later ^twryters as have been most
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followed, observed, & put distinctly, * as others have done, much light had been given for the preventing of this error.

And 1. this difference appears notoriously, in the tyme. For this *ould*, & canceled Covenant was made with the people of *Israell* in the day, when the Lord took them by the hand, & brought them out of Egypt. *Ier: 31. 32.* which was 400, & 30 years after the Covenant made with *Abraham*, as the Scriptures formerly cited teach.

The law, or *ould Testament* was given in *mount Sina* *Exod: 19.* whereas the Covenant with *Abraham* was first drawn in *Ur of the Chaldeans*, & afterward confirmed, & renewed in *Canaan*.

The law was given with great terrour of burning, fyre & smook, & blacknes, & tempest on the mount, with the loud sound of the trumpet, as became the glory of Gods iustice: but the Covenant with *Abraham* was free from all terrour, & replenished with all sweetnes of love, & mercy, & comfort agaynst sin.

The *ould Testament* had *Moses* for the mediator: whereas *Abraham* himself received the other from God, in the mediation of Christ, as I have formerly shewed.

The * law was dedicated in the blood of beastes, & established vnto the people vnder the priesthood of the *Levites*: where the Covenant with *Abraham* was established in the promise of seed Christ, & in his blood: himself being both preist, & sacrifice.

Lastly the Covenant of the law, or *ould Testament* had indeed the promise of good things heavenly, & earthly, but vnder the condition of perfite obedience to all the Commaundements: & vnder the threatning of the contrary curse to the least breach of any of them. Wherevppon (respecting mans corruption, & inability to keep it, *Act. 13. 38.* & *15. 10.* *Rom. 8. 3.* 7.) it is sayd to be weak, & unprofitable, yea generating to bondage *Gal. 4. 24.* & the power of sin *1. Cor. 15. 56.* causing wrath, & death *Rom. 4. 15.* & *7. 5.* the letter which killeth, & administration, of death, & condemnation *2. Cor. 3. 6. 7.* But of the Covenant, & promise which God made with, & to *Abraham*, the Scriptures do not so speak, neyther can any man haveing wisdom, & grace. It was profitable every manner of way, & the means both to beget, & nourish fayth in him, & his.

The confounding then of the Covenant given to *Abraham* with that given by *Moses* is in it self a great error, & the ground of this amongst other evilles, that it curseth where God blesseth. For where God promised vnto *Abraham*, & his seed a blessing in that Covenant, this other of the law bringeth all flesh, as vnable to keep it, vnder Gods curse: being given principally for transgression, that is, to discover mens transgressions, & sins, that despayring in themselves they might fly to the gracious promise made to

Abraham, & in it, vnto Christ to come, & so fynde mercy with God thorough repentance. Which Covenant therefore the Lord vppon their repentance, so oft renued with the seed of Abraham: whereas the Covenant of the law admits of no repentance for mercy by it, but stands peremptory in, & vppon *Do this, & live: & Cursed be he that abydeeth not in all things written in the book of the law to do them.* And this so oft renouation of the Covenant made with Abraham doth playnly shew it not to be the Covenant of the law, but of the Gospel, whose two generall vertues are, *faith in Christ, & repentance.*

11.

Mark 1.

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But it wilbe demaunded how *the Covenant made with Abraham* could be called *the new Covenant*, & that by *Moses* 400 years after, *the ould Covenant, or Testament.*

ANSW:

First, in respect of the obiekt, vppon which the law worketh properly, which is the ould man, or parte vnregenerate: which it convinceth, suppresseth, condemneth, & killeth: whereas the gospell, or gracious promise, (as was that to Abraham) respects properly the new man, which it begetteth, & nourisheth.

Coloss. 3.

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ph. 4.

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Rom. 2.

4. 15.

2^{dly}, even the same law in substance with that *given to Moses in tables of stone* (vnto which the Ceremoniall, & Iudiciall lawes considered aparte from Christ, were Subordinate, the one for explanation of the first table, the other of the latter, & so as accessories following the nature of the principall) was in substance before the Covenant of the Gospell, & as ould, as Adam: in the table of whose heart it was engraven by creation: as being that *image of God* in which he was made: & which is renued in vs by the spirits wryteing the same law in our hearts, in *wisdom, righteousness, & holmes*: which is yet more evident in the remnants of the same law vnblotted out in all Adams naturall posterity: which Covenant of the law was therefore before the Covenant of the Gospell with Abraham, yea or with Adam eyther.

ohn. 5. 46.

Heb. 4. 2.

3^{dly}, & lastly, the whole body of the Scriptures may be devided into two partes: the law or ould Testament, & the Gospell or new. Now of the ould Testament Moses is propounded vnto vs as the minister, & mediatour: as is Christ for the minister, & mediatour of the new. For *the law was given by Moses, & grace, & truth by Christ Iesus.* Not as though *Moses* preached not the gospell, (for he wrote of Christ: & preached the gospell to the Israelites in the wilderness:) nor as if, on the contrary, *Christ* taught not the law, (for we may see the contrary, as els where, so especially Math: 5. where he both openeth, & inforceth it agaynst the corrupt glosses of the pharisees) but because the ministry of *Moses* was cheifly legall, & the ministry of *Christ* cheifly Evangelicall, or of the Gospell. In which respect also it is, that we (though the Scriptures never so speak) vse to call the wryteings of *Moses*, & the Prophets,

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the old Testament, & those of the Evangelists, & Apostles, the new Testament. Now vnto those two generall, 1. the law most fully, & solemnly published by Moses: & 2. the gospell by Christ, all the particulars of what kynde soever dispersed throughout the whole Bible must be referred immediately: & so the Covenant made with Abraham being referred to that clear, & full revelation of Christ come in the flesh, as a parte to the head, is after the law given to, & by Moses: whom the Scriptures do every where in that respect oppose vnto Christ, but never Abraham. I proceed.

The Virgin Mary speaking of the fruit of her wombe, Christ, testifyeth, 111. that God therein remembred his mercy, as he spake to Abraham, & his seed for ever: *Lukes. 4.* & Zachary in the same consideratiō, that he performed his mercy promised to theyr 42. 54. 55 forefathers, & remembred his holy Covenant, & the oath he sware to theyr father *Ch. 2. 67* Abraham. Mary, & Zachary filled with the H. Ghost do teach that God in 72. 73. his Covenant with Abraham, & his seed promised Christ: & in giving him remembered the same Covenant; with what ghost then do others affirm M. Helw that in that Covenant he promised nothing but the land of Canaan? or how can godly men put out this clear light of the Scriptures shineing in their hearts?

The Apostle Rom: 4. 11. calles *Circumcision*, which was the signe of that 1111. Covenant, the seal of the righteousness of the sayth in, or of that of the uncircumcision, that is, of the sayth which he being uncircumcised had, that in his seed Christ should be iustification for beleiving uncircumcised Gentiles, as well as circumcised Iewes. Wherevpon it followeth, (if the Covenant, & seal agree in one) that the Covenant it self was of the righteousness of sayth, which the gospell bringeth: opposed to the righteousness of the law, which Moses describeth, where he sayth, *The man that doth these things, shall live in them.* Rom: 10. 5. 6. In which place the Apostle playnly teacheth, that the Covenant renewed with Israell Deut: 29. & 30. was the Covenant of the Gospell, & righteousness of sayth in Abrahams promised seed.

Lastly, the Scriptures do most playnly, & plentifully teach, that the Covenant with Abraham, & his seed, the Israelitish Church, was the same with ours in nature, (though diversly dispensed) & therefore the Covenant of the Gospell. I will note some specially places. 17.

We are taught by Christ Math: 21. 41. that the vineyard, which the Iewes had, should be taken from them, & let out to other husbandmen: & more playnly v: 43. that the kingdom of God should be taken from them, & given to a nation, which should bring forth the fruits thereof. Here is the very same kingdom of God, or Ch: *Lukes 19* whereof they were, & we are subiects: as they els where are called Christs *14.* Citizens, & he their king. Likewise Paul teacheth, that the Gentiles, which be- *Zach. 9.* fore, were wilde olives, are by sayth grafted into the same root, from which the Iewes, *9.* Math. 21 *the 3.*

Rom. 11. the naturall branches, thorough unbelief, were broken of: & into which, they should
 17. 18. if they abode not in unbelief, be grafted in agayn: making the Church of Iewes,
 &c. & Gentiles one tree growing vppon the same root Abraham, Isak, & Iacob.
 v. 23. The same Apostle also comparing the Ephesians before their calling, with
 Eph. 2. 11 the Iewes, sayth, they were in tymes past without Christ, having no hope, & without
 12. God in the word: therein shewing that the Iewes in their right estate, & cal-
 17. ling, had all these: as they also were near before, the Ephesians being of
 far of, made near by the blood of Christ: vnto which ad that the Gentiles were to be
 Ch 3. 4. 5 made by the preaching of the gospell, cōbeyres, & one body, with the Iewes, who were
 6. before the heyr of promise: & having all been baptized, & all eaten of the same
 Hebr. 6. spirituall meat, & drunken of the same spirituall drink, Christ.
 17.

And such is the clearnes of those places to prove the Covenant, & Church with, & of Abraham, & his seed, the same in nature with ours, & so the Covenant, & Church of the Gospell, as that he who goes about to darken their light, would cover the sun with a ragged clout. And as every by-way, & false profession (notwithstanding any other likely things in it) hath some or other such notorious errour, as that all having spiritual eyes (not dazled too much some way, or other) may discover it: so would the Lord mark out this profession of Anabaptistry, as not from heaven, by this errour, that the Covenant with Abraham, *I wil be thy God, & the God of thy seed*, is the Covenant of the law, & not of the gospell. Vppon which notwithstanding doth depend the reiecting of Infants from the Ch: & baptism: as also the repeating of the bapt: receaved in false Churches, as may appear to him, who well observes their pleading for apostate Israel, as a true Ch: because it was *Abrahams carnall seed*, & so had *circumcision as a seal of a carnall Covenant*.

And here I think it a fit place to lay down such Scriptures, & grounds, as vppon which we admit the Infants of the faythfull into the Church & to the baptism thereof: & so after to answer what is objected, intermingling also amongst myne answers other proofes, as occasion is.

1. Now 1. these men graunt, that accordeing to the Covenant mentioned Ier: 31. & Hebr. 8. the Church is to be gathered, & bapt: to be admitted: & that the Infants of the faythfull, (for they hold it of all) are vnder a Covenant, or promise of salvation, by Christ: whence I conclude, that, since there is but one new Covenant, or Testament established in the blood of Christ, therefore these Infants (& of others hereafter) have interest in the Church gathered accordeing to this Covenant, & in the baptism thereof.

11. If the Covenant made with Abraham, & his seed, whereof Circumcision was a seal, were the Covenant of the Gospell, or new Testament, as have

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have formely proved, then standeth it good to all the faythfull, & their seed to the worlds end, notwithstanding the different ordinances according to the considerations of Christs being to come, & being come in the flesh. And so these men denying our seed this Covenant, & priveledg of enterance, do deny the Gospell, & new Testament. And if *the kingdom of God*, or Churchstate of the Jewes (which did comprehend infants with their parents) be *given* to vs, & we made *one body* with them, then must the Ch: now comprehend infants also with their parents: otherwise we are not the same body, & kingdom with them. And if with the vnbeleeving Jewes their infants were *broken of*, (who are otherwise vnbroken of at this day) then must our infants be planted in with vs, whom God hath given to belev: otherwise we are not *planted in theyr place*. And if the Jewes shalbe *grafted in agayn* (which *agayn* shewes it to be of them who had been grafted in before) if they continuē not in beleaf, then must the infants be grafted in with their parents at the first, & so our seed with vs.

That God did out of his speciall love separate from the world the infants with their beloved parents into his Church, & Covenant vnder the seal thereof, before Christs comeing, the Scriptures expressly teach, & every one will graunt. Except these men can shew where God hath cast the infants of those beloved parents out of the Church into the world, & taken that his love from them, they must remayn in the Ch: to the worlds end. For what God hath once established, God onely can repeal: & that this Covenant with Abraham was not the ould canceled Covenant, or Testament, I have proved before. They bid vs prove that children are of the Ch: & to be baptized: but we requyre of them proof how they are cast out of the Church, & baptism thereof: & how the grace of God is so shortened by Christs comeing in the flesh, as to cast out of the Ch: the greatest parte of the Ch: before, the infants of beleevers?

The L: Iesus sent out his Apostles Math: 28. 19. to *teach*, or make disciples *all nations*, & to *baptize them*: opposing all nations to that one nation of the Jewes: as if he should have sayd thus. I have formerly declared my will to that one nation, & circumcised it: *go you now, & teach all nations*, & baptize them. Now if Christs meaning had been, that they should not with the parents (being made disciples, & baptized) baptize the children, as before they had with the parents (being made disciples, & circumcised) circumcised the children, it had been needfull he had given them a caveat to leav the children of the faythfull out in the world, though they had formerly been in the Church. If it be objected, that they who were *taught, & beleeved, were to be baptized*, therefore not Infants, I deny the consequence: which should be, if it were true, & therefore not Infidels, & such as refuse

the Gospell. And this is the opposition which the Scriptures make, setting impenitent, & vnbeleeving persons, agaynst the penitent, & beleevvers, & not children agaynst their parents, which is childeish to imagine.

v. The Apostle Peter Act: 2. 38. 39. exhorts the Iewes to repent, & to be baptized, vpon this ground, that *the promise was made to them, & theyr children, & to all as far of as many as the Lord should call.* As if he should say, God hath promised vnto Abraham, that he would be his God, & the God of his seed, in that blessed seed Christ. He hath now remembred his holy Covenant, or promise, & Christ is come to you his own. Do not by your vnbeleif, & impenitency deprive your selves, & your children of the fruit of this grations promise: but that it may be profitable to you, & them; repent, & so be baptized for your confirmation: & let the seal be set to the Covenant in which you, & your children are.

Luke 1.
22.
Ioh. 1. 13.

M. Helw To elude this place alledged in my former book, Mr Helw: comments vpon it in these words. *The Apostle sayth to & of all the vnbeleeving Iewes, & Gentiles, the promise is made to you, & to your children, even as many as the L. shall call: & so taking his own imagination both for text, & exposition, he bids me prove that by children there are meant Infants.*

ANSW: 1. These words, *to them that are as far of*, (which he leavs out in his accustomed bouldnes with the Scriptures) with the words following, are not meant of the Gentiles at all, but of the Iewes *far of* in tyme, as the originall greek beareth it. For neyther was Peter himself yet so well informed of the calling of the Gentiles, neyther (had he so been) was it then a fit tyme to speak of it to the weak Iewes. He speaks then indefinitely of the Iewes as the seed of Abraham, & within the Lords Covenant, or Promise: whom therefore Ch: 3. 25. he calles the Sonnes of the Covenant: & to the Iewes alone, as is evident, where v. 14. 16. 22. 29. he quotes the Prophefyes of Ioell, & David: which to vnbeleeving Gentiles had been in vayn. Yea that of the Promise he directs distinctly to such Iewes onely, as had the work of grace begun in them: being *pricked in theyr hearts* for the crucifying of Christ, & earnestly set to know, & do the will of God. v. 37. 39.

That by children here are meant Infants, I have by the drift of the place, & conference of other Scriptures proved; & that the H. Ghost speaks of the Covenant with Abraham, neyther was there otherwise cause of naming their children.

Where he further bids me prove that the inheritance of the kingdom of heaven goes by succession of generation, as the land of Canaan did, he begets blashardly errors of his own, & the would have me nourish them. For neyther

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did the land of Canaan come by succession of generation, but by Gods promise made vpon condition of fayth, & holines, as I have formerly proved: much lesse doth the kingdom of heaven: but by Gods gracious promise, & gift, both to young & ould. These men think the kingdom of heaven comes to all Infants so dying; & doth it therefore come by carnall generation? If it come otherwise to all, & by the free grace of God in Christ, as they suppose, can they see no other way, but it must needs come to the Infants of the faythfull, by carnall generation? as if their estate were worse then the estate of all the rest?

Ad to this Scripture that which we read Act: 16. 14. 15. that God haveing opened the heart of Lydia, to attend to, & beleeve the worde of Paul: Shee was baptized, & her family. Shee beleeved, & the fruits, & effect thereof was, shee, & her family were baptized. With these things doth agree Christ our Lords his taking the litle children (to wit of the Iewish Church) in his armes, his blessing them, that is his communicateing his grace with them, & pronouncing that of such is the kingdom of heaven: as also his commanding the bringing of such unto him. In blessing them visibly, he shewes them to be lawfull members of his visible Church or body; & more playnly in pronouncing the kingdom of heaven (which is his Church vpon earth) to be of such. In commanding such to be brought vnto him, he commaunds them by consequence, to be baptized; since they cannot be brought vnto him personally, as then, nor otherwise outwardly, or by men, save by baptism. And if Infants be to pertake of Christes blood, & spirit, there must be some ordinary means to apply them, God workeing ordinarily by ordinary means, & the same none but baptism, that lavacher of the new birth, as the Apostle calleth it. Mark 10. 14. 16. Tit. 3. 5. VI.

Lastly Paul testifieth 1. Cor. 7. 14. that if one of the parents be a beleever, the children are holy, viz: with the holines of the Covenant (secret things being left to God) who otherwise, are unholy. Neyther is it truly answered, that they are onely holy to their parents vse, as is the vnbeleeving wife to the vse of her housband. For 1. they must eyther be holy in their persons, or they cannot be saved. 2. he sayth the vnbeleeving wife is sanctified in, or to her beleeving housband: but he sayth not that children are sanctified to their parents, but simply that they are sanctified, or holy. 3. It is not true that children are sanctified to the parents there spokē of: the one of them being vnbeleeving to whom no hing is sanctified. Lastly, the very drift of the place proves, that the Apostle hath reference to the Covenant of Abraham, I wil be thy God, & the God of thy seed. The thing he intends, is, to prove it lawfull for a beleeving housband, Tit. 2. 12.

or wife to abyde with an vnbeleevyng wife, or housband. This he proves by the Covenant made with Abraham, & with every faythfull sonne, & daughter of Abraham, that he wilbe the God of his, or her seed: & so endow them with the holines of the Covenant: & that therefore they should not make scruple of living with their (though vnbeleevyng, if otherwise lawfull) wives, & housbands. And in this interpretation is force of Argument, both for the Apostles meaning, & Corinth: satisfaction. And so the seed of the faythfull being holy with the holynes of the Covenant are necessarily within the same Covenant which halloweth them.

Now whereas some marvayl, why the H. Ghost speaks not more playnly, & expresly of the admission of infants into the Ch: & bapt: thereof they must remember, 1. That none must presume to teach the L: how to speak, but that all are with reverence to search out his meaning. 2. That they may with as much reason marvayl, why there is no expresse mention made of the casting out of the Iewish infants with their vnbeleevyng parents. In the very same places the H. Ghost speakes of the *taking the kingdom of God from them, for not bringing forth fruit; & of giving it to the Gentiles, who would bring forth fruit: of breaking of the naturall branches for unbelief; & of planting in the Gentiles by fayth.* Now here is no mention of the infants of either. Both the one, & other are comprehended for those outward prerogatives, & dispensations in their parents, *as the branches in the root:* The infants of the godly, in their godly parents, according to the tenour of Gods mercy: the infants of the vngodly in their vngodly parents, in the tenour of his iustice, of which more hereafter.

1 Rom 12
26.

Lev 24.

25. 26.

Deut. 7. 6

7. 8.

Num 23.

25.

Rom 9. 4

If 63. 16

Exo 4 22

Gal. 4. 1.

Heb. 6. 27

Ier 31. 20

Rō 11. 21

Gal 2. 15

Ioh 1. 11

Eph. 2. 12

AA. 26.

6. 7.

And here, for the better clearing of things following thereabout, it is of Speciall vse to observe the diverse considerations, & respects, in which the Scriptures speak of the Iewish Ch: & ordinances: which are in number three.

First considering the Israelites in their iust constitution, & calling of God, they were *the first fruits, & root, with the masse, & branches, holy: Abraham, Isaac, & Iacob, faythfull persons, & their posterity an holy people unto the Lord theyr God: separated unto him from all other peoples: beloved of him, & out of his love chosen to be a pretious people unto himself; above all the peoples on the earth: in whom God saw none iniquity, nor transgression: to whom belonged the adoption, glory, Covenants, constitution of the law, worship, & promises: Gods children, having him theyr Father: being the hey, & heyres of promise: his dearest son, & the childe of his delight: naturall branches, & in the same regarde, Iews by nature, & not sinners of the Gentiles: Christs own: in Christ: without whom the Gentiles were: & the twelve tribes worshipping God instantly, day, & might, in hope of the promised Christ.* So for their ordinances in their institution, & right vse

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their *Circumcision* was a seal, or signe of the righteousness of fayth: their offerings a sweet savour unto the Lord, for the forgiveness of sins, as leading to Christ by fayth: their washings applying the blood of Christ, which they figured: vnto which David had respect, when he prayed, that for the forgiveness of his adultery, & murther, God would wash him thoroughly from his iniquities, & purge him with hyssop. Psal. 51. v. 4. 9. with Lev. 14. 4. &c: that he might be clean. Thus were the *Oracles* given lively, the law spirituall: the manna, & rock Spirituall, & Sacramentally Christ.

Secondly, the Scriptures sometymes speak of that Church, & ordinances by way of comparison with the Ch: & ordinances after Christs death, & ascension. And in that respect the Apostle, comparing not person with person, but Ch: with Church, calles it (though the heyr, yet) a childe, in the non-age: & the ordinances tutors, & governours, under which it was: but the Church now a man of full age, & so freed from them vnto greater liberty. The person is the same both a childe, & a man grown: though not to be trayned vp after the same manner: even such is the difference between them, & vs. They as a childe, had a harder hand held over them, & were stinted sundry wayes, where we are free. They were taught by signes, & hand-wrytings, & poyntings with the finger, as it were: where our institution is more manlike, & simple. They had earthly things more distinctly, & fully; we heavenly. In which respect, the Ch: since Christs ascension, & possession of heavenly glory, is called more specially *the kingdom of heaven*, which he dispenseth, with more then kingly bounty in the largesse of his spirit. They had the Gospell by the Prophets shining as a light in a dark place: we by Christ, & the Apostles, as the dawning of the day, & morning star. They had the Prophecies, & Shadowes of good things to come: we the storyes, & remembrances of the same good things come, even Christ exhibited according to the promise of the Father. In which respect it is also sayd that fayth was not come to them: but that they were shut up into the fayth to be revealed: & that they dyed, & receaved not the promise, to wit, Christ come in the flesh. And in this consideration, & comparison, neyther Abraham, nor David receaved the promise, or had fayth come vnto them, or were made partakers, as the Apostle speaketh.

3^{dly}, the Scriptures do oft speak of the Iewish Church, & ordinances, in respect of the degenerate estate of the one, & corrupt abuse of the other, in that estate. Which (as at other tymes, so) were the one, & other very notable in the dayes of Christ, & his Apostles: the leaven of Pharisaicall hypocrisy (besydes the worse error of the Saducees) having so far infected, as that the greatest parte of the Israelites being ignorant of the righteousness of God, & going about to stablish theyr own righteousness did not submit them-

2. 3. 29 *ves to the righteousness of God, in receaving Christ. They did not consider the*
 2. 7. *law as given for transgression, & to kill them, as revealing the will of God in*
 the rigour of iustice, & his eternall, & vchangeable iudgment agaynst
 sin: vnto which also the sacrifices, & ceremonyes served in their legall, &
 literall vse, that so despayreing in them selves, they might fly to the free
 promise of grace in that promised seed of Abraham now come; but take-
 ing the law, & ordinances thereof, to be for outward disciplyne onely,
 they imagined they might by outward obedience satisfy it, & therein be
 iustified before God: & so did glory in the outward workes, & ceremo-
 nyes thereof: especially in their *circumcision in the flesh*. And as the most
 2. 2. of them conceaving carnally or fleshlily of the Lords Covenant did glory
 2. 3. 3. *in the flesh*, & that they were *Abrahams seed*, & *Circumcised*, & so despi-
 sed the free promise of grace in Christ, so others of them receaving him
 in parte, did mingle with the righteousness of sayth the righteousness of
 the law: sowering also with that leuen many of the Gentiles especially in
 the Churches of Galatia. Wherevpon it was, that the Apostle wrote to
 the Hebrues, & Galatians as he did, both of the persons, & things we
 speak of.

The persons, whether Jewes, or Iudaizeing Christians *glorying in the*
workes of the law, especially in their *circumcision in the flesh*, he calles [†] *Abra-*
 2. 3. 3 *hams seed according to the flesh*; carnall, & under the yoke of *Ismaelitishe bondage*:
 2. 3. 3 of whom [†] *Ismaell* was a figure: who being the son of the bond-woman, & born
 2. 3. 3 after the flesh, or ordinary course of nature, mocked at him, who was born after
 Gen. 16. the promise, & was therefore cast out of *Abrahams house*: & so is propounded
 2. 3. 4 as a figure of all them, Jewes, or Gentiles, who in the confidence of workes,
 2. 1. 9. reiect the promise of grace, & persecute them that embrace it: bringing
 themselves also therein vnder the bondage of the whole law. And thus all
 2. 4. 22 whether Jewes, or Gentiles, then or now, despising the free promise of
 2. 29. grace, & looking to workes for iustification, were & are rank *Ismaelites*, &
 2. 3. 1. of *Abrahams seed* according to the flesh, as the Apostle expressly taxeth the
 2. 11. *Galatians*, desyreing to be under the law, though not discending naturally of
 Abraham.

Now (that I may apply these things to the present purpose) what is
 all this of *Abrahams seed* according to the flesh in the Apostles meaning
 to the infants of the saythfull, whether of the Jewes formerly, or Gen-
 tiles now? Did, or do they, as *Ismaell*, glory in the flesh, & mock at Gods
 promise, or any way reiect Christ? Did, or do they establish the righteous-
 nes of the law, & of workes, or persecute him that is born after the spirit, as all they
 who are born after the flesh, in the Apostles meaning, did, & alwayes do?
 Onely they, who thus *Ismael-like*, glory in workes, & persecute the true be-
 lievers,

leavers, are by the Apostle called *Abrahams seed*, according to the flesh, & of Ismaell. So for the ordinances, & workes of the law thus abused, & perverted for iustification, they were base, & beggerly, vnprofitable, vnholly, vnhalloving, yea drosse & dung: yea pernicious, & hurtefull, cursing, & killing them, who so wrought, or deemed them. And thus considered, the Apostle to the Galatians, Phillipians, & Hebrues speaketh of them; (giving them as *Luther* vsed to say, ignominious names) haveing to do with those, who cyther did, or were in speciall daunger, thus to pervert them.

And these grounds thus layd, vnto that his obiection, that *the Co- + Pag. 10*
venant made with Abraham was a carnall Covenant, because it had a worldly sanctua- &c.
 ry, & preisthood, & carnall rites purifying the flesh, but not purging the spirit, I do answer, that those ordinances were no parte of the Covenant made with Abraham, but accessories vnto the law given 430 years after: though there might be a spirituall vse of them, & was, by fayth, as of any ordinances now & as of the morall law it self, to them that beleev, & repent: but in, & accordeing vnto this lawfull vse of them the Apostle speaketh not, but in respect of their abuse, as cyther severed from Christ, as their end; or ioyned with him for iustification.

His assertion, so oft repeated, that *God in his Covenant with Abraham, promised but worldly things, & so requyred onely carnall obedience*, I have formerly refuted, as a notorious ground of Iudaism & Pharisaism. Neyther was it the more a carnall Covenant, because the signe was set in the flesh, then is ours now, because baptism is administred vppon the flesh, or bodyes of the persons baptized.

But where he ads, that *the iudgment for the breaking of the Covenant of Circumcision was a worldly iudgment*, & that *no iudgment of condemnation vs pronounced agaynst any, though presumptuously breaking the ordinances, & law of Moses, but bodily death*, quoreing for that purpose Gen: 17. 14. Numbr. 15. 30. Hebr: 10. 28. he proceeds on indeed from Pharisaism which made the promises, & Messiah carnall, to playn Sadusaism, which denyed a resurrection, especially vnto the Iewes, which (as it is written of them) hath been the perswasion of divers Anabaptists in former tymes. For if eternall death were not threatned the Iewes for breaking the law, & commandments given by Moses, though presumptuously, & blasphemously, of which he speakes Numb: 15. 30. nor for the worshipping of false Gods, of which sin *Paul* speakes Hebr. 10. 28. compared with Deut. 17. 2. 3. 6. then for no sin whatsoever, & so there is no iudgment to come, nor needs be no Christ to save from it.

The Scriptures quoted speak indeed of bodily death, but including in it spirituall death, without repentance, as did theyr bodily blessings promised include spirituall. The Apostle Paul speaking of the last iudgment, Rom: 2. 12. sayth that *the Iewes sinning, in, or vnder the law, should be condemned* (to wit eternally) *by the law*. It is true he addeth, that *they who so sinned, might thorough repentance be saved*: (& so may they that sin agaynst the Gospell now, except theyr sin be agaynst the H: Ghost, which was then vnpardonable, as now) & in so saying, he graunts, though he observ it not, that the sin then was in it self, & without repentance, damnable.

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NSW: Heads, that by our ground we must baptize all our houghould, & infants, both born in the house, & bought with money. I answer 1. That it followeth not, that if we succeed the Iewes in the Covenant of the Lord; & our bapt: & L: Supper, their Circumcision, & passover, therefore there must be an agreement in all the particulars about them. The substance of the L: Covenant with Abraham, was, that *he would be his God, & the God of his seed*: & this about his bond servants was an accessory vnto it. And of it there was a more speciall reason for them, then for vs: because they were to be separated even Civilly in a more speciall manner from vncircumcised persons, then we now from persons vn baptized, as appeareth Ezra 10. 3. 11. &c. Neh: 9. 2. & 13. 3. 23. 25. 30. Dan. 1. 8. A&: 10. 9. 10. 11. & 11. 3. &c. 2^{dy}, even the familyes, & houghoulds of the faythfull now, if they be in the estate of Abrahams family, are to be baptized also.

And for this purpose, it shalbe vselfull to consider, what the Scriptures both promise, & testify of familyes, & houghouldes. The L: promised Abraham the Father of the faythfull, that in him + all the familyes of the earth should be blessed: bids him *circumcise all the males of his family*, which he knew before he would commaund to keep the way of the Lord. Gen. 18. 19. As Jacob also purged his houghould from idolatry, & all uncleannes, that he might sacrifice vnto God with them. Thus Joshua professeth for himself, & his houghould, that they will serv the Lord: & David, that he who walked in a perfit way should serv him: & that none working deceit, should dwell in his house. Accordeingly the L: tould Zachau, when he became a son of Abraham, that *that day salvation was come into his house*. We read likewise of Cornelius, that he was a devout man, & one that feared God with all his houghould: as was the layler also converted, & baptized, with all his family. And lastly in the places brought by M^r Helw: for the gathering of the Ch: vnder Christ, the L: prometh to *make his Covenant with the house, or family of Israell, & with the family of Iudah*. In all which with other Scriptures, we see how the tenour of the L: promise, & blessing runs vppon godly governours, & their familyes. Not but that it comes oft to passe otherwise, & that faythfull governours have vnbelevers in their houghoulds:

oulds : but that this is the ordinary , & orderly state of things : & where it fallies out otherwise in the family , it is at the least the governours Crosse, if not their sin. Now in this, as in all other particulars, we must consider of the dispensation of the L: ordinances , according to the orderly state of things. But to conceave, that Abraham would circumcise any vnbeleeving, or vnholly person, so appearing, or seed of such, on both sydes , is to accuse the father of the faythfull of vn faythfull dealing with the seal of the L: Covenant, in setting it vppon them , who had no parte in it , nor promise of God to be ^{their} God: though I doubt not but they vnder godly government in the family, may be admitted into the Ch: vppon the manifestation of a very small measure of grace , with promise of submission vnto all good means of growth , publique , & private ; as might they yet with a lesser measure have been admitted into the Israelitish Church , having a far lesse measure of revelation of grace, then we now.

He addeth , that *Bapt: is by Iohn taught to be the baptism of amendment of life*, M. Helw & remission of sins, Mark 1. 4. *the burying into the death of Christ , that men might walk in newnes of life*. Rom: 6. 4. & *the putting on of Christ by fayth*, Gal: 3. 26. 27.

I answer that these are preparations vnto , & ends , & vses of baptism ANSW : for men of years : & should not be alledged to the preiudice of infants : no more then their want of fayth , by which men of years are iustified , or of works, by which they are to be iudged , to the preiudice of the salvation of infants , which have them not. Christ our Lord had the same outward *Cir-* Luk 2. 21. *cumcision* with the Iewes , & the same *Baptism* with vs , & yet neyther the same preparation vnto , nor ends , or vses of the one or other , with them, Matth. 3. 16. or vs.

Besides , vppon this ground , any might have excepted agaynst the *cir-* Rom. 4. 3 *cumcision* of infants of ould. *Abraham beleved* before he was *circumcised* : 11. so the ends , & vses of *circumcision* were, to be *a seal of the righteousness of fayth*, & to confirm, that *God was the God of the person circumcised* : as also to teach, Gen. 17. that *nothing cleane could come of the vnclean seed of man* : to admonish of ^{the} *circumcision of the heart* : to confirm fayth in the tyme of daunger especially Job. 14. agaynst the vncircumcised : & to be a signe of distinction , & separation Dent. 10. 16. from the same vncircumcised Gentiles. These were the ends , & vses of *cir-* 1st 4. 4. *cumcision*, which notwithstanding infants could not possibly propound, or 1. Sam. have. Were they therefore to be kept from it? So reasons this man agaynst 1. 4. 6. the baptism of infants : which followeth in the room of the other , as I 17. 36. have formerly proved. It is sufficient , that the infants of beleevers are ca- Indg. 14. pable of the manifestation of Gods goodnes towards them , in being bap- 3 *tized*, as of ould they were *circumcised* , according to the Covenant. The Ab. 11. 3

other particular ends were, & are to follow, & to be atteyned in their tymes. Where let it also be noted, that whereas, in the L: Supper there are requyred for the act of partakeing, sundry workes implying vnderstanding, & knowledg in the partaker; as his being put in mynde, that it is *Christ's body, & blood given for him*: that, he take, eat, & drink it in remembrance of *Christ's death*: there is no such thing in the act of the administering of Bapt: but onely the person *baptized in the name of the Father, Son, & H. Ghost*. The same difference may be also observed to have been of old, between Circumcision, & the eating of the passover, inhibited them who were not capable of the meaning of the mistery. Exod: 12. 26. 27.

M. Helw That we *hould, & professe that Christians beget Christians, & that onely we* (whom he calles *Brownistes*, because we are not *Anabaptists*) *beget infants that are heys of salvation, & under the Covenant of grace*, is but his rash, & dishonest accusation of vs.

ANSW: All men know we *hould the reformed Churches in all places, the true Churches of Christ, & so within the Lords Covenant, the faythfull parents with their seed. The like also we think of such in Engl: in their persons, (& seed with them) as are made partakers of the fayth of Abraham.* 2^d *dy, we* Eph. 2. 3 *hould, that our (as all other mens) children are by naturall generation the children of wrath: & that it is by the grace of God, that we, & they with vs, are within this the L: Covenant, as was Abraham & his seed.*

Agaynst our doctrine, that *Baptism is a seal of the Covenant of the Gospel*, he obiecterh, that then washing with water *is a seal in the flesh, & makes a print, or impression*. I answer (noteing in the first place, how he calles *the very outward washing with water, baptism*) that even that washing by Gods appoyntment, is an outward seal, or signe of confirmation, of the new Testament in the blood of Christ: for that we mean by a *seal*: & to requyre a *print, or impression*, is but to quarrell about the word, or letter: when even circumcision it self (to speak properly) was no print. Where Christ teacheth. Ioh: 6. 27. that *the Father sealed him*, doth he mean that he set any print vpon his soul or body, or more then this, that he designed him to the office of the mediatur? Where the L: bids the Prophet *seal up the law among his disciples*, would he have a print set in their flesh, or more, then that he should more fully declare, & confirm the law vnto them? When Paul tels the Corinth: that they are *the seal of his Apostleship*, doth he mean any more then that their conversion from Paganism both by *doctrine, & signes, & works of an Apostle amongst them*, was a confirmation thereof? So, since 1. Cor. 3. Baptism is, by Gods appoyntment, a declaration, & confirmation of the inward, & effectuall washing by that blood & spirit of Christ, from the guilt, & contagion of sin, it is rightly, & truely called a seal, or signe of confir

confirmation of Christes Testament established in his blood ; as is also the L: Supper , of the breaking of his body , & shedding of his blood for our sins. And for this sealing, & confirming of Christes Testament in his blood those ordinances especially serv, & are by his servants to be vsed.

He tels vs , that *in the new Testament there is no seal , but the seal of the spirit :* & quotes Eph: 1. 17. & other Scriptures speaking of that inward seal , & proveing it indeed : but not disproveing the outward seals, but playnly establishing them. For if Gods teaching of , & testifying vnto vs inwardly by his spirit , that we are his in Christ , be an inward seal , then is his teaching of , & testifying vnto vs , the same thing outwardly , by the Gospell , & Sacraments, an outward seal , or seals, & so rightly called. And not onely *the spirit* , which is inward , but *water , & blood*, which are outward, ^{† 1oh. 5. 8} do bear record of Christ, or confirm , & seal vp his death vnto vs. In respect of which *water , & blood issuing out of his syde*, our Sacraments are sayd to have flowen thence. Lastly, *Abraham* , our Father , when he beleaved , was ^{1oh. 19. 34.} also sealed by the Spirit of Promise : & yet this hindered not , but that both he, & his seed had the outward seal of circumcision added ; even so our good God , knowing how frayl , & feeble in fayth we are , hath to his gracious Covenant , & Promise in word , & wryteing , annexed (besydes the inward seal of the spirit) the outward seales , which we call Sacraments, for the confirmation thereof, not in it self , but vnto vs : which we are therefore accordeingly to vse, with reverence, & thankfulnes.

His assertion, that *Infants are not in the Covenant of the new Testament , & therefore not under the seal*, I have formerly disproved. If they be vnder the Promise of salvation, they have a parte, or legacy in the will, or Testament of Christ , or new Covenant , which are both one : & so in this seal of initiation, or enterance, baptism.

To his affirmation that *parents cannot set the seal vppon theyr infants now , as they could the seal of circumcision of ould, vppon theyrs* , I do answer, that they cannot indeed set the inward seal, no more could they then : but the outward they can now, as then they could : vnto which God also setteth the inward, in due tyme , as he hath promised , if they make not themselves vnworthy thereof.

He obiects in the last place agaynst a ground in my book ; the former ^{pag. 282.} parte whereof is this. *The Scriptures every where teach, that parents by theyr fayth, 283.* bring theyr childe into the Covenant of the Church, & entitle them to the promises. This I proved from Gen: 17. 7. Act: 2. 37. which proofes I have also confirmed agaynst his vniust exceptions. He here obiects further , that I bring in a M. Helw ^{meritorious fath} , where my fayth is litle enough to bring myself vnder the Covenant of God, were it not for his mercifull acceptance in Christ.

ANSW: A vain, & ignorant collection: & by which the Apostle teaching justification by fayth, might as truly have been accused for *bringing in a meritorious fayth*, &c: I do not then make fayth a meritorious cause to deserve, but an instrumentall means, or hand, as it were, to receave Gods gracious promises in Christ to the faythfull, & their seed: as Abraham when God promised him to be *his God, & the God of his seed*, did by fayth, lay hould of, & receave this promise, & so interessed himself & his in it, & the seal thereof: which promise had he not beleaved, he had visibly, or before men, deprived himself & his of all interest in it. The same I iudge of all other faythfull parents, leaving *merit* to freewillers, who hould particular election to arise from fayth forseen: & (as this man affirmed vnto me, & others) that if God shewed to him any more favour, or mercy, then to the prophaneſt man in the world, it were partiallity in him.

M. Helw He ads that *Abrahams fayth & earnest prayer could not bring Ismaell his child of 13 years ould, nor his other children by Keturah under the Covenant v: 18. 21.*

ANSW: Where meaning, as he must, the Covenant of Circumcision, he overthrowes one error, as he that enterfeers, strikes down one ill leg, by another. For 1. since Ismaell, & the children by Keturah were circumcised, & yet had no promise of the land of Canaan, his mayn foundation, which is, that *God in the Covenant of Circumcision, promised nothing on his parte, but the land of Canaan* is raised, & so all falles, which he buildes vppon it. 2^{dly}, since the Covenant there spoken of was the Covenant of Circumcision, & that Ismaell with the rest were circumcised, how sayth he, that he, & they were not in the Covenant, to wit outwardly? Besydes the L: tels Abraham v: 20. that he *had heard his prayer touching Ismaell*: though he meant to stablish his Covenant with Isak, as the root; of which both the Church, & promised seed should come, & vnto whom Ismaell (with the rest) should have submitted, & adioyned himself; whom because he despised, & in him, Christ, he was cut of from the Ch: & Covenant afterwards. Which things till they were revealed made no difference between Isak, & Ismaell: neyther can the like difference in Gods secret knowledg, or purpose, till the tyme of revelation, exclude one of the children of the faythfull now, more then an other.

Of A&: 2. 39. I have spoken formerly, & therefore come to the latter parte of the ground, which he putteth down thus. *God takes occasion by the sins of parents to exequute his iustice to condemnation, vppon the children. Where (sayth he) I double my sin, in that, as before I made the parents sayth the cause of blessing to salvation, so here, their infidelity a cause of Gods iudgment to condemnation, to their children.* Where the truth is, he both doubleth, & trebleth iniury vppon me, & iust blame vppon himself. For first, I neyther mention, nor

medle

medle with eyther the salvation, or condemnation of infants, though he falsify my words, as if I did: our question being onely about the outward, or visible Covenant of the Church, & Priveledges thereof: *secret things being left to God*, as I there expresly speak, alledging Deutr. 29. 29. for that purpose. 2^{dly}, as I make not the fayth of parents a *cause meritorious*, as he imagineth, of that good vnto their children, but onely a means of embracing Gods gracious offer, & promise: so neyther do I wryte, as he chalengeth me, that the Fathers infidelity is a cause of the childrens damnation, but *an occasion, which God useth for the exequution of his iustice, vppon the children*, being by nature the *children of wrath*. That then, which I have writtē, & do avouch, is, that God ordinarily includeth in the parents, the infants, as branches in the root, eyther for blessings, or iudgments visibly, or in respect of men, reserving to himself the secret dispensation of things, accordeing to the tenour eyther of his mercy, or iustice. That the children of the faythfull are with their parents in the visible Covenant of Gods love, I have at larg proved by the Scriptures, & might alledg for that purpose many more: & those not figurative, & shadowish, but conteyning in them promises of eternall truth: howsoever these men can have no more comfort in those promises for their children, then if they were the children of Turkes, & Pagans.

The other parte touching the administration of Gods iustice I proved in my 1st book by sundry Scriptures: which because he passeth by, as vnseen, I will here insert, as there I wrote, word for word. * *Cain going out from the presence of the Lord, caryed his posterity with him: so did Ismaell, & Esau theys, the Ismaelites & Edomites. And if the Lord disclaym the mother for an harlot, not reputeing her his wife, he accounts the children no better then bastards, on whom he will have no pittie. And if the children of the Jewes be not broken of with their parents, for their vnbeleif, they are successively within the L: Covenant every one of them to this day. To the same purpose we may consider how in the drowning of the ould world: the burning of Sodom, & Gomorra: the plaguing of Egypt, especially in the death of the first born: the swallowing up of Dathan, & Abiram: the stoneing of Achan: the destruction of the Canaanites, & Amalikites: the rooting out of Elys, Jeroboams, & Baashans families, how I say in all these, & many mo, though most greivous, yet most iust iudgments of God, the children were enwrapped in their fathers iudgments: drowned, burned, swallowed vp by the earth, & otherwise destroyed with them. With which examples ioyn the testimony of Iob ch: 5. 3. 4. The habitation of the fool is cursed: his children are far from safety: they are crushed in the gates, & there is no rescue: & that of David Ps: 21. 10. The Lord will destroy the fruit of his enemyes from the earth, & theyr seed from among the children of men: & agayn, Ps: 37. 28. The seed of the wicked*

shalbe cut of. Yea what need we seek further for this dispensation, then David himself, though a godly man, *because of whose sin, the childe born in adultery, dyed the death.* What reason then this man had in his blynde Zeal thus to revile this doctrine, *as a doctrine of divels, & mee for it as a false Prophet, let all wise men iudg.*

But sayth he, *I propound this doctrine for a generall rule.* I do, for the ordinary courle of Gods iustice of which we speak. Which notwithstanding hinders not, but that his extraordinary mercy may, & doth oft, & much, reioyce agaynst his iudgment. But let vs see, what he objecteth. 1. that *Abyah the sonne of wicked Ieroboam, though young, yet was not cursed for his fathers sin* 1. King: 4. First, I speak no where of any such curseing, as he casts out. 2. *Abya*, was not so young but he disliked his fathers courses: & *had good found in him towards the Lord.* 3. It is evident v: 10. that the L: punished his fathers sin, in his death v: 11. That in Ezech: 18. 14. 17. is impertinent, being spoken of a son forsakeing his fathers sin, & doeing the contrary; with whom the Lord doth not deal in the course of his iustice, but of his mercy. † So for *Iosiah*, at 8 years old, he forsook the wicked wayes of his father *Ammen*, & sought after the God of his father *David*. And yet even for him, it appears in the Scriptures, that the L: in giveing him into the hands of the King of Egypt, had respect to the sins of Iudah, & so of his father, amongst, & above the rest. In his last example, he affirmeth vntruely, that *the Lord did not punish the people of Israels children for theyr great transgression* Numb: 14. 26. 27. &c. It is expresly affirmed v: 33. that their children should wander in the Wildernes 40 years, & bear theyr Whoredomes: though respecting their forefathers, Abraham, Isaac, & Iacob, & his Promise to them, he brought the most of them into the land of Canaan, at the last: which *M^r Helw:* graunts to have been Gods mercy, & therein, that in his iustice he might have taken them away also. And so v: 12. the L: playnly sheweth, that his iustice moved him to the destroying of them altogether, save that his singular mercy did reioyce agaynst iudgment. And so this instance is clear agaynst himself.

L. Helw Where he further confesseth with me, that all are by nature, children of wrath, conceived, & born in sin; & then demaunds whether I should not all children alike children of wrath: or that some parents confer grace by generation, more then others: or if not, which he assures himself we will confesse, how I can prove, that God should execute his iustice to condemnation vppon some children, for the sins of theyr parents, & shew mercy vppon others, for the fayth of theyr parents, seeing God hath sayd, that every one shall receave salvation, or condemnation, according to that, which he hath done in the flesh, & not according to that his parents have done, I answer sundry things.

And

And 1. as before, that I do not say, that infants are saved, or condemned for the sayth; or sins of their parents, as he most vntrely accuseth me. The infants saved are saved by the grace of God in Christ: Which their saythfull parents also beleev, according to Gods Promise, *I will be thy God, & the God of thy seed.* Those that perish, (though I desyre, if such were the will of God, & so could gladly beleev, if the Scriptures taught it, that all were saved) do perish for that originall guilt, & corruption, wherein they are conceived, & born, being *the children of wrath by nature*, & therein lyable to Gods curse, every way. But for that parents are in a sorte in their children, & so punished in their punishments, their sins also may, & do concur, as concauses, or causes with other, of Gods judgments: both the Scriptures, & reason teaching, that many causes may meet together in one effect. Yet must it be here, & alwayes remembred, that our question is not about the peremprory salvation, or condemnation of any, but about their admission, or not admission into the visible Church. And straung it is for this man to make it all one, to be saved, & to be of the visible Church; & to be condemned, & to be out of it, specially for children; since he will have them all saved, & yet none of them at all to be of the Church. 2. if he were assured, as he sayth, that we would confesse, *that no parents do confer grace by generation more then others*, I am assured he shewed the lesse grace, in accusing vs in another place agaynst his conscience, *to hould that Christians beget Christians by generation.* 3. Since all are by nature alike children of wrath, I would know of these free-willers, how some become the children of God, & beleevs, & some abyde vnder the wrath of God? To make the thinges, or persons, which are altogether alike in themselves, vnalike, there must come something from els where, & that not alike, vnto them both. For eyther let them alone which are alike, or ad alike vnto them both, & they will remayn alike still. It must not then be any vniversall grace alike common to all, which makes them who are alike, to become vnalike one to another.

M^r Helw: els where, & rightly, *disclaymes all freewill, or power in a mans self to work out his salvation*, but teacheth, that *this grace, which is his mercy in Christ, God hath given to all, though all receav it not*: for which he quotes Phil: 1. 10. 11. Act: 13. 46. Act: 7. 51. Where first he layes a notoriousse errour, for his foundation, in making all, & every person in the world partakers of the grace of God in Christ. For they to whom God gives grace in Christ, must themselves be in Christ: & so all the vnbeleevs, & wicked in the world should be in Christ, which is expresly contrary to the [†] Scriptures

Rom. 8.
Gal 5. 22
Eph 2. 12
So Ioh 3. 3.

So that wicked, & vnregenerate men have neyther power in themselves, nor in Christ, (in whom they are not) to work out their salvation. They indeed, who are in Christ by fayth, & have receaved his spirit, are thereby enabled to work out their salvation: which Phil: 1. 10. 11. proverth: as the rest also are able & have power to despise, & reiect the grace of God offered to condemnation, & this the other two Scriptures Act: 13. 46. & 7. 51. do prove. Which yet a great parte of the wicked in the world do not: as not having so much, as heard of Christ, at least in any competent measure for salvation by him: but shalbe iudged accordeing to the law of nature written in the creatures, & in their naturall consciences. Agayn he speaks contradictories in saying, that *all have this grace, or power in Christ*, & that *God giveth it to all*, & yet confessing, that *all receave it not*. For though there may be a purpose, will, & offer to give, yet there can be no giving, so as the person have the thing, especially that thing, which none can have agaynst his will, (as none can have grace) except there be also a receaving. Since then all men are not in Christ, & so not partakers of the grace of God in him: nor yet, if they were, could a common, vniversal, & equall grace make them vnequall, who were formerly equall, it followeth that there is a speciall, & peculiar grace, which God in Christ giveth vnto some, & not to others: by which they are enabled to vnderstand, & beleev the Gospell, & to repent: & so by consequence, a speciall, & particular election of those persons before the world: since *Gods workes are known vnto him of ould*: neyther doth he any thing in tyme, which he did not purpose to do before tyme.

Lastly since *all children are by nature children of*, or subiect to *wrath*, & which God might in iustice destroy, why should it seem harsh vnto these men, that he should exequite his iustice vppon some, & shew mercy vppon others, & save them? If he might in iustice have condemned all, (which they must needs graunt, if they beleev that *all are by nature children of wrath*, & that God gave his sonne in his mercy, & that it had been no iniustice, if he had given him for none, no more then he did for the angels that sinned) will they sue God at the law because he hath not given him effectually for all, or saved all by him? Will they have him give them account why he takes some into the arm of his mercy, when he might have left all to the hand of his iustice? If he condemn any, they have their due: those whom he saveth, he doth it of free mercy, vnto which he is not bound. And is any mans ey evill, because his is good? or because men know no reason, why God should rayther chuse, & save some, then others, all deserving condemnation, will they yeald him to be no more wise, & no more holy then they? *The depth of the riches both of the wisdom, & knowledg of God, & the vnsearchable.*

mes of his *iudgments* appears in this, if in any other thing: as doth also mans intollerable presumption, who will yeald him no more, then he sees reason for.

Now though I have done it fully before, yet will I further clear by the Scriptures, that, though all children are by nature alike, yet in respect of the grace of adoption, they are not alike, especially vnto vs, & in that iudgment, which we are to passe vpon them, leaving vnto the L: his secrets.

And 1. who will say, that *Isaak*, being separated from the infants of the heathen into the Covenant of Gods love, & so signed, as one of the L: peculiar people; & those infants of the world, from whom he was separated, (for example, the infants of the Sodomites, about his tyme, who were in Gods feirce wrath destroyed with fyre, & brimstone from heaven) were alike in Gods acceptance? We have *Isaak* set forth as a an *example* of Gods mercy, & love; & them, with their parents, of his iustice, & *vengeance*. Iude 7. And who will say that the Israeliteish children receaved into solemn Covenant by, & with the Lord, Neh: 10. 28. 29. & the children of the heathenish woemen, which were shut out with their mothers, & separated, before the other could enter it, were to be accounted alike acceptable? The Prophet *Malachy* testifieth for the Lord, that he loved *Jakob*, & hated *Esau*, (to wit in the decree of his love, & hatred, by iust means to be applyed) before they were born: & this the Apostle Rom: 9. applyeth to the question of election, & reprobation, touching the two partyes, primarily, & distinctly; & their posterity, secondarily, & indefinitely, both for persons, & things. And lest any should say, that God thus decreed, in respect of any thing, which he forsw he would do, or prove, the Apostle prevents this shift, & shewes that this was not in respect of works, but that the purpose of God might stand, according to election, v: 11. Besydes had this been primarily in respect of fayth, or workes forseen, & for that the one would receav the grace of God, & not the other, the Apostle needed not to have broken out as he did, speaking of the reason of this his love, or hatred, *But what art thou o man, who pleadest with God, &c.* The answer had been easy for a childe to have given, namely that the reason why God purposed to love *Iakob* was because he forsw he would receav of himself the grace to be offered, & beleev: & so to hate *Esau* for his sin in not receaving the same grace to be offered as effectually on Gods parte, as vnto his brother.

It is also noted of *Iohn Baptist*, that he was filled with the H: Ghost even from his mothers wombe: which to affirm of all children were a vanity not worthy the refusing. Lastly, *Christ* our Saviour blessed the infants of the Israelites, being of the Church, when they were brought vnto him: but with the little daughter of the Canaanitish woman he refused to communicate his grace,

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Chap. 9.

v 10.

Luke 1.
15.
Mat 19
13. 14. 5
Chap. 15
22. 64.

accounting her as a dog, or *whelp*, till her mother by her faythfull, & zealous confession, had obteyned for her, interest in *the childrens bread*. And thus it appeareth (besydes the things formerly layd down) that though all children be alike in nature, yet are they not all alike in respect of Gods adoption, especially outwardly manifested, of which we speak.

He ads, that *every one shall receave salvation, or condemnation according to that, which he hath done in the flesh, &c.* And for answer, I would know of him, how any infants (so dying) who have done neyther good, nor evill, shall eyther be saved, or damned? He must answer, that the Scriptures he brings concern not infants at all, but men of years; & therefore are by him misapplied to them, whom they nothing concern.

And here note, that as the Ch: in heaven, or of glory, & this in earth, or of grace, is one in substance; this, the begining of that, & that the consummation of this, so they, who come into the Ch: here, must enter by the profession, which themselves make: & they that come into the Church there, by the profession, which Christ shall make of, & for them, according to their workes. Math: 24. But as it were absurd to say, that infants cannot enter into the Ch: & state of glory, because Christ cannot professe of them, that they have *fed the hungry*, &c: so is it as absurd to exclude them from the Ch: or state of grace, because they cannot themselves make profession of fayth, & repentance. This man by one, & the same errour, which is the perverting, & misapplying of the Scriptures to infants, which are peculiar to men of years, debars them of both.

These things considered, I hope it will appear to the godly, & wise reader, that the things for which he chalengeth me in this (as in other poynts) are onely *false*, wherein they are by him falsified. Yea & if there were nothing els, two of the three last Scriptnres, which he brings agaynst me, do vndenyably prove as much as (yea more then) I speak: which is, that *wicked parents do enwrap their children in the same evilles visibly*, (for so I speak) with themselves, adding in the same place, that *this is not so, as though the children were without fault, but as being by Adams transgression, & their naturall, & originall corruption children of wrath, & lyable to all Gods curses, which he also takes occasion by the sins of the parents to execute vpon the children, in whose punishments he also punisheth the parents themselves after a sorte*. The former Scripture is Rom: 5. 14. which proves by his own exposition, that all infants are by the sin of their common father *Adam*, vnder the reign or tyranny of *death*: the guilt, & contagion of which sin is by their next parents immediately conveyed vnto them, by naturall generation. And that God hath vsually punished the sins even of the next parents both in the death of their children & otherwise, is so evident in the Scriptures, as that no modest man will

gaynsay it. Yea even for them of years, that other Scripture which he brings Exod: 20. 5. teacheth playnly, that *the Lord visits* not onely their own sins, *who hate him*, *uppon them*, but the *sins of theyr fathers* also. That in Ezech: 18. 14. 17. as before I have answered, is not of an infant, but of a *childe* of years, *forsakeing his fathers sins*, & doeing the contrary: with whom therefore the L: deales not in the course of his iustice, but of his mercy: & so is not pertinent to the question in hand: which is about infants, & those such, as with whom the L: deales in the course, & tenour of his iustice.

And thus have I answered all the particulars in his book, which eyther respect myne own wryteings, or our speciall cause, & practise. My purpose also was to have shewed, how whilst he pretends *the discovery of the mystery of iniquity*, himself is deep plunged in many poynts of Popish iniquity. But for that I have drawn out the thread of myne Answer further then I intended; & that most of the particulars will come, for substance, vnder consideration, in the *Survey of M^r Smithes confession*, I will here conclude for the matter of his wryteing: adding especially for the manner thereof, onely thus much; that in him, & some others I have had great cause to observ, & bewayl in a speciall regarde, mans misery, in lying open to this amongst other of Satthans dangerous practises: which is, when men have escaped his snares of grosse ignorance, & prophanes, & are come to some measure of knowledg, & conscience of godlines, & have suffered something for the truth, then to bring them into love with themselves, & their own knowledg. Zeal, & other graces: & withall into the contempt of the knowledg, iudgment, Zeal, & graces of all other men: that, so soaring aloft vpon the wings of vayne presumption, & behoulding all others afar of, & as scarce creeping vpon the earth, whilst they mount on high, they might fall, by riseing, & that their fall might be great. But let all Gods people be exhorted, & admonished to *serv* him in *modesty of mynde*, & *meeknes of wisdom*, with *reverence*, *1am. 3.* & *fear*: avoyding, as the sands of *humble hypocrisy*, in pinning their fayth, & *13.* obedience vpon the sleeves of others, so much more the rock of proud *Hob. 12.* presumption: which is so much the worse then the other, as it is more *Col. 3.* dangerous for any to overvalve himself, then an other man.

*A Survey of the Confession of faith published in certain Conclusions by the
remaynders of M^r Smithes Company after his death.*

IN honour of the trueth, & love of them who vnfeynedly seeke it, and more specially of the persons, vnder whose names this Confession passeth out, I have thought my self even called to examine, & censure by the word of God, such errors, as by the light thereof, I do discern in it, as also in the other writing annexed vnto it: purposing herein to passe by (as approving it) what I fynde agreeable to the Scriptures, albeit not set down in so convenient termes: to explaine, & clear what may seem doubtful, & so to evince by the same Scriptures, what I deem contrarie to the wholesome doctrine of godlines & forme thereof. In all with I desire my endeoures may so far be blessed of God, & accepted of men, as they contain in them his simple trueth, & proceed from him, who entyrelly loveth all that seeke the same trueth in holines.

And first the 7th Conclusion with is. *That to understand & conceive of God in the mynde is not the saving knowledge of God, but to be like to God in his effectes & properties, to be made conformable to his diuine & heavenly attributes: this is the true saving knowledge of God.* 2. Cor: 3. 18. Math: 5. 48. 2. Pet: 1. 4. whereunto we ought to geve all diligence, standes need of explanation. For taking the former parte of the sentence eyther exclusiue, that salvation standes not in these things alone, or comparatively, that it standes not therein principally, according to that forme of speach Rom: 1. 19. 1. Co: 1. 17. it is true, & the Scriptures brought do prove it: but not so, if the wordes be taken negatively, as though it stood not in these things at all. For *without faith* (with is wrought in the mynde, & vnderstanding) *no man can please God: nor come vnto him.* And thus (saith Christ) *is eternall lyfe to know God the father, &c.* and every where the Scriptures teach, that by *faith* Christ is receiued, & salvation obteyned: as is also that *renewing of Gods Image in vs,* first in the vnderstanding, in which we are first ioyned to God by true knowledge; and 2^{dly}, in our harte by sincere love: & so after in the other affections, & partes of soule & body.

The 9th Position where it is said that God before the foundation of the world did foresee, & determyne the issue & event of all his workes. Act. 15. 18 cometh much shorte of the trueth though there be no vntruth in it. For God hath not onely foreseen, & determyned the issues, & events of his workes, but hath also decreed & purposed the workes themselves before the foundation of the world. And so much the place in the acts proveth: where James teaching that *all the workes of God are known vnto him from eternity*, purposeth to prove

to prove that the calling of the Gentiles, of with worke he speakes, is not a thing newly come into the thoughtes of God, but that with he hath promised, & purposed before. Which the other place also after alleadged plainly proves: where it is said, that God *worketh all things according to the counsell Eph. 1.11 of his will.* And to conceive that God doth any thing in tyme, with he did not from eternitie purpose to do, as he doth it, is derogatory to his infinite wisdom & power: & indeed to deny him to be God, & to make him finite: in whom there is a chaung wrought, & a beginning, & growth of counsayls. And this I note for two purposes. First that we may know that the condemnation of wicked men by God, for sin by their freewill to be wrought, was purposed of God before the world: it beinge a good worke of God, & effected by his infinite power for the holynes, & glory of his iustice: 2^{dly}, that since *every good geveing, & every perfect gift is from above ascending from the father of lightes,* & that, to know God, to beleve in him, to love, & obay him, to receive Christ, & the Gospel of salvation offered, are the good giftes of God, we may also know, that God not onely foresees, that those graces will be in men, but also fore purposes frō eternity himselve to worke, & effect them: that if any should tell vs (as many do) that God hath indeed predestinated such men vnto salvation, as he foresaw would beleve in Christ, & receive the grace in him offered, we may answer them, that God foresees indeed those graces in those men, but it is because he fore purposeth to work them. He workes them in tyme, because of his free grace he purposed to worke them before tyme was: without which his purpose, he could not have foreseen them. And as the Lord in the beginning saw that the things *he had made were all good* when he had made them such: so did he foresee all other good graces in men, because he forepurposed so to worke & effect them. *lam. 1.1*

The beginning & end of the 10th Position: viz: *That God is not the Author, or Worker of sin: & that he geves no influence, instinet, motion, or inclination to the least sin,* I embrace: But the middle parte thereof, viz: *That God onely did foresee, & determyne what evill the freewill of men, & Angels would do,* I except against, as derogatory to the infinitenes of Gods power, & wisdom: neyther indeed is it senseible to say, that God determyned, what the will of others would do. *10Co clusio*

But what the forethoughtes & purposes of God have been from eternity about sin (so far as the knowledge thereof concerneth vs) will best appear, if we consider, what the worke of his providence is, in, & about it in tyme, & when it is wrought by men, or Angels.

And first since sin is the worke of men & Angels, it followeth that sin is from them, who are themselves from God: though the sin be not, but of them.

themselves: yea not onely the natures, & persons, but even the naturall powers, faculties, and instruments together with their naturall motions, & actions, in, & by which sin is wrought, are of God also: by him susteyned, & vpheld, & acted by his almighty power, which is the cause of every creature, & vpholdeth allthings, & so of every action, as an action: Sin not being created of God, nor any part or power of man, or Angel, nor any motion, or action, but onely the depravation, corruption, crooked & inordinate abuse & application of the same created part, power, or motion. For example: the very power, & vse of seeing the forbidden fruit, the naturall desire of it, as a pleasant thing, the power & ability of taking, as also of eating it, were of God in themselves: But the sin stood in the inordinatenes, & abuse of the sence, appetite, & power vppon that, which was forbidden by God. And this will yet appeare more piaynly, if we consider that the very same sence, appetite, & worke both of body, & mynd set vppon an other fruit not forbidden by God, had been no sin at all.

II. 2^dly, God doth administer the occasions by which the creature through his own default, is provoked, & incited vnto sin: as in the creation of the forbidden fruit *very pleasant to the eyes*, & of the *Serpent, subtil*, and fit to be vsed by Sathan for temptation. Thus even the *law* of God is the *occasion* of all *lust*, & *sin*, the *gospell* of *syre*, & *sword*, & all *variance*, & *debate*. Thus Gods commuandement to Pharaoh to *let his people go*, the Miracles which Moses did in his sight, his conviction of Conscience, & remorse of harte, which by them the Lord wrought in him, were occasions of sin vnto him, by his own rebellion, & Gods iudgment: & did harden his hart, and God by them, not as by causes, but occasions, which are also vsed of God, as all other the like occasions, to all men, for the tryall, discovery, & conviction of his creature, & to make way for his own further worke of mercy, or iustice.

III. Thirdly God doth permit, & suffer sin, & that both willingly, & wisely, not by geving the creature leave to sin, for that is impossible: but by not putting the effectuall impediments which might hinder sin, as he both could and lawfully might, if he would. He could, & might (had he so pleased) not have created men & Angels, with have sinned: or by irresistible grace, restreynt, or other disappoyntment have prevented their sin. He therefore permitteth it willingly, & when he could, hinder it, if he would, otherwise it were no permission, though he did not hinder it: no more then a man can be said to permit, or suffer the sun to shyne, or rayne to fall, that hinders them not. And thus sin (though it be alwayes agaynst the degrees of the commaunding, approueing, & effecting will of God) yet is not at all, agaynst his permitting will, or agaynst that degree of

of manifestation of that one in it self, & simple will of God: neyther is it wrought, he absolutely nilling it. *For he being in heaven doth whatsoever he pleaseth. His counsayle shall stand, & he will do whatsoever he will,* ^{Psal. 115. 3.} sayth the Prophet. This sin he doth also suffer, not (as men oft suffer ^{Ista. 46.} things to come to passe) without care, or consideration of it, but of purpose & with infinite wisdom, as knowing how to bring light out of darkenes, & by the creatures sin, to effect his most holy worke, according to his vnsearchable counsayle: the depth whereof may swallow vp the mind, but can not be sounded by it, & in the meditation whereof, the best bound, & bottom is for man to consider, & confesse, that God is both more wise, & more holy then he.

And so in the 4th place, God doth most wisely, & most powerfully determine, order, & direct the sins of men, & Angels, in respect of the continuance, extent, & vse thereof by him to be made: bringing light out of darkenes, by his almighty power, & wisdom: & effecting by the creatures vnrighteousnes his own most holy, & righteous purposes. And thus he sometyms punisheth one sin with another, in the same persons ^{1 Rom. 1. 28. 29.} geving them over to reprobate myndes, for withholding his truth in vnrighteousnes: ^{2. Thess. 2. 10.} sending vppon them the efficacy of delusion to beleve lyes, that they might be damned, who have not receiued the Love of the truth, that they might be saved: Searing with an hote iron their Consciences, who have spoken lyes in hypocrisie, and punishing the neglect of former conviction, with want of feeling, & numnes of heart afterwarde: & sometyms the sin of one man by the sin of another: and thus he punished Davids adulterie, & ^{2. Sam. 11. & 12. 15. & 16. & 18.} murder, by Absoloms treason & incest: and the Israelits idolatries, & other iniquities, by the pride, & cruelty of the *Assirians*, & *Babilonians*. ^{2. King. 17. & 18. & 23.} Sometyms also he vseth (or rather abuseth) the sins of wicked Angels & men for the tryall of the faith, & patience of his servants, as we see in the storie of Iob: and sometyms to make way for his own most excellent workes: as the Redemption of mankynd by the death of his sonne, for which he vsed the envy of the *Pharises*, the malice of *Sathan*, the treason of *Iudas*, & the iniustice of *Pontius Pilate*. And in this ordination of evill, God geveth vs to see, that nothing is absolutely, & infinitely evill, as he is absolutely, & infinitely good: who also in these ordinations triumpheth over sin & iniquity: which he surely would never suffer, save as he is able to serve his most holy purpose of it, & of them that worke it: and in this respect especially God is said to do these thinges, which indeed are done by wicked Angels, & men, and by him ordered, & determyned to his most holy purposes.

And

And lastly God doth eyther mercyfully pardon, & so abolish in Christ, or punish in the course of iustice, sin, & sinners, as the Scriptures every where teach.

And by these the workes of God in & about sin, it appeareth what the purposes of God were touching it from eternity: for whatsoever God doth in tyme, whether about sin, or otherwise, that he purposed to do before tyme, ere the world was: & so for the contrary.

6 Con- The 16th Conclusion: *That Adam dyed the same day that he sinned: Gen:*
clusion, 2. 17. *for that the reward of sin is death. Rom: 6. 13. and that his death was loss*
of innocency, peace of Conscience, & of the comfortable presence of of God. Gen: 3. 7.
11. must be further opened & better cleared then (I suppose) the Authour intendeth it.

For by *Death* threatned Gen: 2. 17. is not onely ment spirituall *Death* standing in losse of innocency, peace of Conscience, and Gods comfortable presence, but withall eternall death, whereof the other is but the beginning: as one of the noted Scriptures proveth. *The wages of sin is death, but the gift of God is eternall life in Chr: Iesus our Lord.* Where the Apostle opposeth vnto *Death*, eternall lyfe, & therefore intendeth eternall *Death* of soule & body. In which *Death* threatned was included bodily death also, with all the meanes, & miseries, which lead vnto it. And this appeares in the last Scripture alleadged. Which is Gen: 3. where, God, after many bodily calamities both vppon the woman & man for that sin, denounceth as their end, and consummation, death, & dissolution of body into the *Earth from which they were taken.*

It is true, that the body being made of corruptible creatures, was subiect in it self to corruption, & mortality: yet must it be remembred, that even the heavens themselves were made of one & the same first common matter, that rude lumpe & vnformed *Chaos*, and so are also in themselves subiect to dissolutiō. Yea whatsoever hath a beginning, & is a creature, is subiect to come to an end naturally: as with which is communicated but a finite power & vertue; and so the very soules of men, and the Angels are in themselves subiect to death, & mortality, save as they are by the continuall influence of the Divine power & providence, susteyned, & preserved. But God now haveing enobled the whole man soule & body with his *Image* & ioynded them together in one person: the soule to informe, & quicken the body, & the body to be quickned, & vsed by it, as an active, & lively instrument for her operations, & workes: the separation of these two (with death is) being a dissolution of so great a worke of God, & of the habitation of his own Image, could not come, but by sin. Not that I thinke *Adam* should allwaies have continued in that his naturall estate, in tilling, & kepeing the garden of *Eden*, in eating, drinkeing, procreating of children, governing the

the familie, & the like: or should alwayes have had an earthly, heavy, grosse, & dark body, but that in the Lordes appoynted tyme, there should have bene a change of all those earthly imperfections, as, there shalbe in the bodies of all the faythfull, who shalbe alive at Christes second coming: but the same without all greif, & payn: much more without all separation of soul, & bodie: most of all without the bodies corrupting, & rotting in the grave: which are the proper fruits of sin. And therefore as God gave him a *living soule*, so he gave him *the tree of life in the garden*, as an effectuall Sacrament of life: he made all things good in themselves, & for him: subject vnto him, & serviceable to his vse. So that though his bodie were in it self capable of violence by fyre, water, & otherwise, yet should the providence of God, the ministry of Angels, & his own perfect wisdom so have directed, & ordered both them, & himself, as that no hurt, but good every way should have come vnto him, by them.

Wherefore (sayth the Prophet) doth the liveing man complayn? he answereth, *man complayneth for his sins?* So that all the sorrowes of this life, all the grevous pangs & passions of the minde: all the termoylings of the body, by hunger, thirst, wearysomnes, sicknes, diseases, & so death vnto which they lead, & which is the extremitie of them all, are for sin, inflicted by God, & by man borne: which the Scriptures every where testify, & that in examples so well known, as in vayne it were to trouble the Reader with noting them down.

To conclude: the Apostle Rom: 5. 12. 14. speaking of bodily death, affirmeth expressly that *for sin it reigned even before the law was given by Moses, & that over them who had not sinned as Adam*, that is actually: & more playnly, 1. Cor: 15. where speaking of the bodily resurrection, after bodily death, he teacheth, that *by man & in Adam, all dy:* and that even this bodily death is one of *Christ's enemyes to be destroyed at the last*: which these men themselves do also confesse, (though they observe it not) Conclus: 34. and that *death & the grave are vanquished by Christ vppon the crosse*. And since Christ suffered nothing but for our sins, if bodily death had not been a punishment of sin, why should Christ have suffered it, as he did, & that *for our sinnes, according to the Scriptures?* But it will here be demanded, if God threatened bodily death vppon *Adam*, the day, he sinned, why he did not accordingly exequite it? I answer that the threatening was legall, & according to the course of iustice, and therefore did not hinder but God in mercy might fynde a remedy, as he also did: & so the L: meaning was no more, but that in the day wherein *Adam* ate, he should be subject to, & guilty of death, & the curse of God. In the verie same forme of speach, *Salomon* threatneth *Shimei*, that the day he went out of *Ierusalem* any whether, he should surely dy:

1. Kin. 17

28.

1 Cor. 15

29. 30.

17 Con-
clusion.

rely dy: that is beguilty of death: for neyther did (neyther almost possibly could) he actually kill him that very day. The truth then is, that God threatned not onely spirituall, and eternall death (which is the consummation of the former) but bodily also, & with it, all bodily, & temporary calamities leading vnto it. And of this it is most needfull the seruantes of God should be firmly perswaded, & continually myndefull, that in their sorrowes both of life, & death, they might be lead to the remembrance of their sins, & for them be humbled vnder the hand of God, of which fruit of their afflictions these mens doctrine bereaveth them.

The 17th Conclusion: *that Adam being falm did not loose any naturall power, or facultie, which God created in his soul, because the work of the Devill, which is sinne, cannot abolish Gods workes, & Creatures: and therefore being fallen he still retained freedom of will.* Gen: 3. 23. 24. is in parte doubtfully set down, and in parte, vntrue.

That *Adam* had as well freedom of will after, as before his fall, is, as true, as that he was a man after, as before. For take away will from a man, & he ceaseth to be a man: and take away freedom from the will, in that which it willeth, & it ceaseth to be will. But here is the difference, that the same naturall power of freewill, which before, was rightly ordered, & disposed onely to good actually, (though changeably) was afterwards corrupted, disordered & clean cōtrarily disposed, till by supernaturall grace it was rectified, & renewed. It is true then, that sin destroyeth not the naturall powers, or parts of soul, or body, but onely corrupteth, infecteth, & disordereth them: whence also ariseth in the mynde, ignorance, errour, doubtinges, & vnbeleef; & in the will, & affections, perversnes, & disorder, with manifold lusts, to the fullfilling & execution whereof, the bodily instruments are disposed. But the reason brought, *that sin can not abolish Gods work, or Creatures,* is frivolous: For God suffering sin to enter, suffereth therein an abolition of his own work & creature. It is confessed, Propol: 11. *That Adam sinning, dyed the death, & lost innocency, peace of Conscience, & the comfortable presence of God.* Now was not this spirituall death which Adam dyed, an abolition, & destruction of his spirituall life, innocency, &c: works of God, & his creatures? the same may be sayd of the whole Image of God. What were these but workes of God, creatures, & created graces, & endowments, wrought in him, & bestowed on him by the hand of the Creatour, which sin abolished both in hām, & in his posterity by naturall propagation? as will appear in the refutation of the 18th Conclusion: which is,

18 Con-
clusion.

That Originall sin is an idle term, & that there is no such thing as men intend by the word. Eze: 18. 20. *Because God threatned Death onely to Adam.* Gen: 2. 17. *not to his posterity, & because God created the soul.* Heb: 12. 9.

That

That Originall sin is an hereditary evill, I shall prove hereafter, (God assisting) and do answer to the Scriptures; & first to that in Ezech: *The soul that sinneth shall dy, the sonne shall not bear the iniquitie of the father.* The Prophet speakes of such children as forsake sin, & repent, as the whole context sheweth, which was to reprove the hypocrisie of the Iewes, who complained of injustice from God in punishing them, who were holy, for their fathers sins. Besides, all Adams naturall posterity were soules sinning in him: whom in that his sin, we must not consider as a private person, but as the common father of mankind, communicating with the nature, the sin (which was not merely personall, but naturall) with his naturall posteritie: both which are also their own, as on the contrary, the second *Adam Christ*, & his righteousness is so communicated with the members of his body, as every faithfull person may truly say, that both he, & it are his. And hence was it, that in the punishment of this sin, the earth was cursed; not to him alone, but to his ensueing posterity: neyther was *Eve* alone to suffer the sorowes of conception, & childbirth, but all her daughtes after her: neyther were the *Cherubims* set to keep them two alone, but all their after posterity out of the garde of Eden: & so is it for death it self, & all the passages which lead vnto it: according to that of the Apostle, *as by one man sin entered into the world & death by sin, even so death went over all men, in whom all have sinned.* Where they further alleadge, *that because God created the soul,* that is doth immediately create the soul of every particular person: Hebr: 12. 9. *ther, is therefore no originall sin* they take too much liberty both for the exposition of the Scripture, & their inference vpon it, shewing no reason for the one, or other.

First then by *flesh*. Heb: 12. 9. (for so it should be turned, & not *bodies*) is not ment the bodies of men without soules, which the parents do not correct, that is [†] correct with instruction, as the word signifyeth: nor by spirits, soules without bodies, since God is the father of the bodies of mē, & of all creatures, *Iob: 38. 28. Luk. 3. 35.* but as by *flesh* is oft in the Scriptures ment earthly things (for which our naturall parēts trayn vs vp, & correct vs) & as God is our spirituall Mayster, & guide, so the meaning may well be, that if for the conveniency of this life, we submit to the chasticemēt of our earthly father, much more ought we to humble our selves to the discipline of our heavēly father, for spirituall things. 2^{dly} since they generally who think the soul to be created immediately, & infused, do not onely hold *Originall sin*, but also shew how they conceiv it to be propogated, it is but presumption in these men (*without answering what others so ordinary bring to the contrary*) thus to conclude, that because the soul is thus immediately created, therefore there is no originall sin. But as I see small reason to perswade me, that the dead body, before the soul be vnited with it, can be the proper subject of sin,

Gen. 1.
22. 28.

or meanes to traduce it, or indeed any way sinfull, more then after it be separated from the soul : and lesse reason, that the same body can infect the soul, being of spirituall nature, with any contagion of sin, though it might hinder; or sayl it, in some outward exequution; so seemeth it to me much more agreeable vnto truth, that the *blessing of God to encrease, & multiply* did as well geve vertue, & power vnto mankynde, as vnto other kyndes, to beget, & generate their like: & not onely a dead carcas, & livelesse body, inferiour to the issue of bruit beasts, which do procreate their kynde, both body & soule, or life. Neyther see I how *Adam* could be sayd to have *begotten a sonne after his own Image*, Gen: 5. 3. opposed to Gods *Image* v: 1. that is, sinfull, and corrupt, if he onely had begotten the body, & not the soul also: which I think he did, even the whole, the whole; after a maner convenyent to eyther nature. And if these two Positions can not stand together, that God createth the soul immediately: & that there is *originall sin*: where these men conclude, that there is therefore no *originall sin*, I conclude contrary wise, that therefore the soul is not immediately created, nor the place to the Heb: so to be expounded; since the proufes for *originall sin* are so certayn, & evident.

And that it is no idle term, (as is imagined) but a miserable calamity possessing all the posterity of *Adam* by naturall generation, & ever by them to be bewayled, & purged out, I hope playnly to prove, & with all, that by reason of it they are naturally vnable to chuse, or will any thing spiritually good, or truely pleasing God.

1 Iah. 3.
3. 5.

And for this, (remembering what I have formerly noted from Rom: 4. 12. about all mens sining in that one & first man) observe we, that these men confesse every where, & truely, that *a man must be regenerate, or borne anew, before he can enter the kingdom of God*. wherevppon it followeth necessarily, that by the first birth, & generation all men are excluded from the kingdom of God. And if by the first birth men be not corrupt, then is not the second birth simply necessary: but all are rather to indeavour to preserve the purity of the former. And this myne argument is further confirmed, where Christ our Lord teacheth, that, *that which is borne of the flesh, is flesh*, that is, sinfull, which he therefore opposeth to the *spirit*: and so the second, or *new birth* by the *Spirit*, required for that *entring the kingdom of heaven*, to the first, or old birth, by which all men are naturally excluded. And the same it is which we read, Ioh: 1. v: 12. 13. that *the sonnes of God are borne not of blood, nor of the will of the flesh, nor of the will of man*. In which respect also Ioh: treating of *man borne of a woman*, sayth, that no man can bring a clean thing out of filthines. Hence also was it, that *David* bewayling his sins of adultery & murder in particuler, & leading both himself, & others from the stream

Ioh. 3. 6.

Rom. 3.
23.

Ioh. 1. 4.

to the

to the fountayn, doth confesse that *he was born in iniquity, & conceived in sin.* Psal. Ioyne with all these that, which the testifyeth both of Iewes, & Gentiles, that *they were by nature children of wrath*, that is born such, as the word *nature* importeth. Hence is it that *Iude* speaking of such deceavers, as had crept into the Church, & taken vpon them the profession of Christ, & after turned that grace of God into wantonnes calles them *corrupt & rotten trees, & twice dead*, v: 4. 12. who had they not been first dead in *Adam* in *trespasses, & sins.* Eph: 2. 1. how could they have been *twice dead*? Ad we vnto these the consideration of the Circumcision of the Lords people of old, lively teaching, that nothing coming of mans vncleane seed naturally, could be cleane, as *Iob* sayth, which was also further declared in the vncleannes, & so in the purification of every woman after Child birth, by burnt offerings, & sin offerings.

Lastly even common sence, & experience, which teacheth the most simple, confirmeth this doctrine of *originall sin*. Who seeth not in children even from their cradels, the fruit of this bitter root? crying (as *Austin* confesseth of himself) to be avenged of their nurses, being naturally prone to lying, for complaints, or excuses, though so brought vp, as they hear no lyould: also prydeing themselves in any gay, or gorgeous thing, & despising others which want the like: and so evident is this to sence, & experience, as that the fyre is warme, & a stone heavy.

Now the same Scriptures which prove this naturall, & originall sin, serv also to disprove all originall, & naturall freedom of will or other power to any good thing truly spirituall, or pleasing God. I will apply some of the forenamed Scriptures, & ad some others to that purpose.

And first, since all *must be regenerate, or begot, & borne anew, before they can enter, or see, the kingdom of heaven*, this wholly disarmeth the naturall man of all power vnto spirituall things, without a supernaturall regeneration, *er* 1. *new birth by that incorruptible seed of the word of God: & spirit of life*: which must also be of the whole, & of all the parts, as is the first generation. Agreeable wherevnto is that Eph: 2. 1. where all are sayd to be *dead in trespasses, & sins.* These me graunt it of Adam, by his offence: & that Scripture, with others, teach the same of all men by nature, & through that his *one offence*. And as no motion, or action of naturall life, can possibly be made, or performed, by a man naturally dead; so neyther any spirituall motion, or action, by any dead spirituall, till God breath into him anew that his *quickening spirit, the spirit of lyfe*. And as of things vnknewen there is no desyre, or will, so is it not possible that the *naturall or animall man* (for that title is geven him of his more noble parte the soul) which knowes *not*, nor is *capable of the things of the spirit*, being *discerned spirituallly*, should will, or desire them. Yea being

8.5. offered by the preaching of the Gospell, they are *foolishnes vnto him, & things which he sauereth not*: the very wisdom, or myndeing of the flesh being enmy against God, with is not subject to the law of God, nor indeed can be. If it be asked why doth God then require it should be, or punish men where it is not? it is easely answered, that this inability cometh by mans own default. God made all men in Adam able to keep the law: & the obedience thereof is due debt vnto God: now the inability of the debtour, & his heys (especially by their own default) is no sufficient discharge of the debt vnto the Creditour who lent it: so neyther doth mans inability preiudice the Lords right, but that he may in the course of iustice, require that obedience to his holy law, vnto which by creation he enabled mankynde. And for fayth in Christ, & repentance, (which are the summe of the Gospell) God doth not requyre them, as due from the creature, to a Creatour, by order of iustice, but as conditions convenient vnto man, dead in
 19. sin & misery, if he wilbe made partakers of that *Life & light come into the world*; & offered by Christ: which whilst men dispise, *loueing darknes more then light because their works are euill*: their condemnation followeth vpon their impenitency, & vnbeleif, as doth the death of a wounded man vpon his wilfull contempt of the soveraign salve offered for his healing.

To conclude then, they of whom God requires this fayth, repentance, & obedience, eyther yeald it him answerably, or not? If not; as they can not, so their own hearts & consciences will witnes agaynst them, that they will not; but do on the contrary willingly withstand, & with draw from the Lords commandements: who are therefore inexcusable, & have no cause to complayn, save vpon themselves. And for them who yeald submission by the effectuall work of Gods *spirit writing faith & the law in their hearts*, much lesse have they cause of complayning agaynst God, but onely of thankesge-
 10. veing for the grace received, by which he hath even *created them anew as his*
 7. 3. *workmanship: not being fit of themselves, as of themselves, so much as to think a good thought, but having God workeing in them both the will, & deed, according to his good pleasure.*

It is added, that if Originall sin might have passed from Adam to his posterity yet
 on. is the issue thereof stayed by Christs death, which was effectuall, & he the lamb of God slayn from the beginning of the world. Apoc: 13. 8.

1. 29 I answer that he was indeed from eternity that lamb of God, in tyme to be slayn: but to take away the sins of the world, as John witnessed of him: and so his death was effectuall. It is confessed, & truly, Concluf: 30. That Christ is become the Mediator of the new Testament, & Priest of the Church. This new Testament, is established in his blood: and he a Priest for vs, as he offered,
 and

and gave him self a Sacrifice, & Ransom for vs: and this bloodshed was for the washing away of sins: this Sacrifice for procureing Pardon: and this Ransom for the freing of them, that are taken captive by sin, and Sathan. This stopping then of the issue of sin, as it is intended, is but a fiction.

That Infants are (as is further affirmed) conceived, & born in innocency 20 C without sin is contrary to the Scriptures: as, that *they are all undoubtedly* clusio saved, is a peremptory affirmation, but without ground. Vnto the Scriptures brought to prove it, which are Gen: 5. 2. & 1. 27. compared with 1. Cor: 15. 49. I answer that by the *Image of the earthly Adam*, in the last Scripture is not meant the *Image of God, in wisdom, righteousness, & holynes*, according to which Adam was sayd to be created in the former places: but that Eph. 4 corruptible, & ignoble state of the body in death, from with at the resurrection of the iust it shalbe freed: which therefore *vers. 50.* is called *flesh & blood*, which cannot inherit the kingdom of heaven: and corruption, which cannot inherit incorruption. It should rayther be mynded, that Moses speaking of Gen. 1 Adams estate in innocency, sayth he was created after Gods image & likenes: but 27 & speaking of him after his fall, & of his estate then, sayth that he begat a sonne Gen. 3 in & after his own likenes & image, that is sinfull & miserable. It is further objected, from Rom. 4. 15. that *Where there is no law there is no transgression, or sin.* and agayn from Rom: 5. 13. Math: 13. 9. Neh: 8. 3. that *the law was not given to Infants, but to them that could understand.* I answer, that the law is eyther given vocally, & in the letter spoken, & written, & so it is not given to Infants, no nor to thousands of men, & woemen in their persons: or written in the heart by creation with the finger of God: & so all Infants have it given, as both experience, & also the Scriptures testify, where they teach that the very Gentiles, to whom it was never vocally preached, *shew the effects of it* Rom. 2 written in their hearts: Vnto the fullfilling of which law all Infants by nature 15. corrupted are averse, & disposed to all disobedience, even as the whelpes, & cubs of foxes, & wolves, are disposed to pray, & raven from the first, though they cannot actually so practise. Besides in Adam the comon father of mankynde all his posterity (being in his loynes) received, as the Image of God, & Lordship over the creatures, so the law of God; as ¹ Levi, long before he was ¹ Heb. 7 born, did in Abrahā his father (in whose loynes he was) pay tithes to Melchizedek.

That all actual sinners bear the Image of the first Adam in his innocency fall & restitution in the offer of grace. 1 Cor: 15. 49. & so passe under this threfold estate, is vnclosure found sundry wayes. The great misinterpreting of the Scripture, I have shewed in the last Conclusion: as also Concl: 18. that neyther all, nor any of his naturally conceived posterity bear the Image of his innocency: neyther yet all of them in the offer of grace; though the offer of grace not received,

is a very naked Image of restitution. How many thousands never had the Gospell (the onely meanes of their restitution) offered them? but sinning agaynst the law of nature written in their harts, & in the creatures, & withholding that truth of God in unrighteousnes, have been given over of God to reprobate myndes, & so perished in their sins, as the Apostle teacheth; Rom: 1. & 2.

Con- *That Adam being faine, God did not hate him, but loved him still, & sought his*
 lion. *good, Gen: 3. 8. 15. Neyther doth he hate any man, that falleth with Adam,*
but that he loveth mankind, and from his love sent his onely begotten sonne into the
 Con- *world, to save that which was lost, Ioh: 3. 16. And that God never forsaketh the*
 lion. *creature till there be no remedy, neyther doth cast away his innocent creature from all*
eternity but casteth away men irrecoverable in sin. Esa: 5. 4. Ezech: 18. 23. 32.
 25 *& 33. 11. Luk: 13. 6. 9. And that as there is in all creatures an inclination to*
 inclu- *their young to do them good, so in the Lord towards man infinitely: who therefore doth*
 D: *not create, or predestinate any to destruction, no more then a father begets his child to*
the gallows. Ezech: 33. 11. Gen: 1. 21. 15. 49. Gen: 5. 3. must be received
with sundry limitations.

For first it is true, that God hateth nothing that he hath made, so far as it is his worke: but as sin comeing in hath destroyed the worke of God, though not in respect of the nature, or being, yet of the integrity, & holy being of the creature; so God, through his vchangeable holynes, hateing sin, doth also most fervently hate, & abhor from the sinfull creature, in whom it reigneth, in respect of it, as the Scriptures do expressely, & plentifully teach. And God loveing himself, & his own holynes in the first place, & most, and the creature, & his good, but in the second place, the love of the creature must give way to the love of himself, and so he necessarily hate the obstinate sinner. And this it is most needfull for all men firmly to beleve, & continually to bear in mynde, that they may alwayes bewaile their sins, & nourish in themselves the hatred of that, which God so hateth, & for it, the creature; & for which he punisheth it with most horrible curses, & punishments for ever.

And yet even in the very exequution of his most fearefull vengeance vpon the reprobate, men, & Angels, he retayneth the generall love of a Creatour; & out of it preserveth the being of the creature, which in it self, & in respect of the vniversall is better then not to be, though not so in the sence of the person: & also moderateth the extremity of that torment, which he both could, & might in iustice inflict.

Secondly though God do love all men even sinning, as he did Adam sinning, yet not with the same degree of love wherewith he loved him: neyther doth he seek their good, as he did his. When he had sinned, & so fled from

from God, as his enemy, he notwithstanding followed after him, & for his recovery, preached vnto him the Gospell of salvation in *the seed of the woman*: and not onely so, but gave him also an heart to beleve his promise; & repentance, to turn vnto him: whereas many thousands in the world (even the bodie of the Gentiles to speake of, before Christ, & how many now?) never had the Gospell so much as once published vnto them, nor Christ named amongst them, but had, & have onely the sound, & preaching of the creatures, & of their naturall consciences (too much corrupt) by which they were, & are taught, that there is a God, and he the maker & governour of the world, and Iudge of all persons, & things: and to be honoured, & inquired after, that his will being knowen, he might be worshipped accordingly: for the neglect whereof, & the *With-holding of that truth offered, in unrighteousnes, they were (& are) given over of God to reprobate myndes, & to all vile affections, & filthy lusts of their own hartes, that so sinning without the law* (to wit which the Iewes had, much more without that clearer revelation of Christ vouchsafed to many others.) *they might perish by Gods judgement*: much lesse doth God seek after all for their recovery, as he did after Adam, by giving them his *spirit* in their hearts, & by it *faith, & repentance, to beleve, & to be saved*, as he did him. And for the love of God in sending his sonne into the world to save that which was lost. Ioh: 3. 16. it is determined in the same place, to those that beleve on him. But for those that beleve not, but continue in vnbeleif, God did not love them vnto salvation, so as to give his sonne effectually to redeem them from their sins, of which more heere after.

Secondly it is also true that *God doth not cast away his innocent creature nor hath created or predestinated any man to destruction*, to wit eyther remayning as he created him, or because he would destroy him: and this, some of the Scriptures, Concluf: 25 do prove, the rest being impertinent: but that God hath from eternity decreed the condemnation of some for sin, forepurposed by him to be suffered, & so foreseene to be wrought by man, is evident, both by the word of God, as *Jude* testifyeth of *of certain wicked men* that they were ordeyned of ould to condemnation: & God is sayd to have *hated Esau, before he was borne*: that is to have purposed the hatred of him for his sin, foreseene, & forepurposed to be suffered: and also by the worke of God, in that he doth in tyme, cast away, & condemn impenitent sinners: for *all Gods workes are known vnto him from the beginning of the world*: and Gods very doing a thing in tyme, is an vnanswerable proof that he purposed the same thing before tyme, & from eternity.

And for Gods forsakeing, or leaving a man vnto himself; as he vsually doth it, for a punishment of former sins, so did he thus leave *Adam* with-

out any such respect. He could (if he would) eyther have kept him from being tempted , or have delivered him out of his temptation , by his almighty power , & grace , & the irresistable efficacy of his spirit : but God, for the tryall of the will of man , & to manifest how weak the most excellent creatures are not dependeing wholly vpon the Creatour, & not seeking their good & happynes , by cleaving vnto him , the cheif , & vnchangeable good : as also to make way to the further declaration of his mercie, & iustice , did suspend , & withhold from *Adam* in his temptation , that efficacy of grace , by which he could (if he would) have established him vnresistably vnto perseverance.

So also could God by his alsufficient power (if such his good will were) recover thousandes , that perish in , & by their sins : otherwise he were not almighty : nor that true, which is sayd of him in the Psalm , *He doth whatsoever pleaseth him*. Besides, it should els follow, that sin, & Sathan were stronger then he : & which he could not possibly defeat, & withstand: which is, as impossible , as that God should not be God. He is able by his almighty power , if such his good pleasure be to *rayse of the very stones children vnto Abraham* : and by *taking away the stony heart , to geve an heart of flesh* , tender & sensible, & to write in it, his will, & law.

And what the Lords power is, in remedying, & recovering of most desperate sinners, may be seen in some particulars. In the recovery of *Manasseh* an horrible , & apostate Idolatour , a vile forcerer , & witch, & most cruell murderer , *filling the streetes with innocent blood* : of *Mary Magdalen* possessed with 7 Diuels : & of *Saul*, a persecuter, blasphemor, & oppressour , & that when the fyre of most violent persecution burned hottest in his brest : causing him to breath out of his mouth *threatnings, & slaughter*, as smoake, *Act. 9*. And since all men are by nature children of wrath , & dead in sins , so that they who are the Lords , have new life put into them, yea are borne , yea which is more , created anew, it sheweth, that the whole being , & life of the spirituall man, with all the motions, & inclinations thereof , are of Gods speciall & supernaturall grace; as also that though men in themselves be vterly remediless, & irrecoverable, yet are they by Gods grace, & power recoverable, if such his good will be.

The Scriptures *Isa. 5. 4. Ezech. 18. 23. & 33. Luk: 13. 6. 9.* speak of the Lords dealing with his Church in the outward ministry of the word, & other common motives to repentance : as is also further manifest *Math: 21. 33. 34. &c.* & so are neyther to be vnderstood (as here they are) of the Lords dealing with all men , nor at all of the vtermost efficacy of his spirit, when he pleaseth to worke by it what he can for the recovery of sinners.

Lastly touching the similitude brought from a naturall father, I must use two limitations: the former that a naturall father would not suffer his sonne to come to the gallows, or desert thereof, if he could possibly in his utmost power hinder it: he would rather wish not to beget him at all, or that he might never be born: but so is it notwith God, who both willingly produceth, & preserveth the creature, whom he purposeth to destroy for sin, which he foreseeth the creature will work, & suffereth him to fall into, though he could (would he use the utmost of his power,) hinder both the sin, & punishment. And 2^{dly}, the hanging of the childe is no way to the honour of his naturall father, but to his greif, & shame every way: but on the contrary, the destruction of the wicked for their sins is to the great glorie of the iustice of the Creatour, which then it should not be magnified, better all men & Angels perish.

Touching this Conclusion, God hath not onely determined before the world, that the way of salvation shalbe by Christ: and foreseen who would follow it, (as they teach) but hath also determined in particular, whom he would effectually call to the participation of that grace: which being his own worke in tyme, he hath therefore purposed before tyme. It is he that revealeth this way vnto man from heaven: which flesh & blood cannot do: who also must draw them, who come vnto it. And this he doth first by sending his Gospell of Salvation to such, as are his (in his decre) Act: 13. 47. 48. & Ch: 18. 9. 10. then by opening the heart (as of Lydia) to listen vnto it. Act: 16. 4. & so workeing in their hearts by his spirit to beleve & obey it, he perfecteth their happynes in glory. Rom: 8. 30. 31. So that God foreseeth that such, & such will beleve, & chuse the way of life, because he forepurposeth to give them this grace, knowledg, will, & power to beleve, & to chuse the good way: & all this of his good & gracious pleasure towards them, on whom he will shew mercie. And this the places brought by those men. Eph: 1. 4. 5. 2. Tim: 1. 9. do most directly prove: so also doth Iude, 4. expressely teach, not that God foresaw who would follow the way of infidelity & impenitency, for which they alleadg it: but whom God hath foreordained to condemnation for their wickednes. The Scriptures, then do no where prove any such idle foresight in God, as is imagined by these men, & others: as if God were in truth, but a prognosticator, & reader of mens destinies: who could onely fortell, what should be done by, & become of these, & these men.

Touching 27th Conclus: That as God created all men according to his Image, so hath he redeemed, all that fall by actuall sin, to the same end: & that God in his redemption hath not swarved from his mercy, which he manifested in his creation: & that part of Conclus: 28. where it is sayd, that God in his love to his enemies gave Christ to dy, & so bought them that deny him; sundry things are to be observed.

ANS.

And first, that God did not manifest any mercy, but onely goodnes, in the creation: for mercy presupposeth misery in him towards whom it is shewed. Secondly it is no swarving at all of Gods goodnes, if he extend not the grace of redemption to as many as he did the grace of creation: for then Christ should have redeemed the *Angels*, (who were partakers of a greater grace of creation:) which he *in no sorte did*. And if God, did in justice passe by the *Angels* that sinned: might he not in the same iustice have passed by men also? And if he might in iustice have passed by all, (where he could not in iustice, nor possibly create one man vnjust) as no man will deny but our redemption by Christ, was a worke of Gods *mercy*, & not of his iustice) is it iniustice in him to passe by some, who also on their parte *take pleasure in vnrightheousnes*, & to continue in their estate of impenitency, & vnbeleef, *loving darkenes more then light; because their workes are euill?*

Iob. 2. 16

Of the Scriptures brought: first, that of Ioh: 1. 3. shewes that by Christ, to wit, as God, *all things were made*, or created, which is nothing to the present matter. And where vers: 16. he sayth, *of his fulnes we all have receiued, & grace, for grace*, he speaks not of all men, but onely of all those, who receive Christ, & beleve in his name, as vers: 12. & are borne of God. vers: 13. So 2. Cor: 5. 19. by the world which God reconciled to himself in Christ, are not meant all that actually sin, but such as *by the word of reconciliation preached vnto them, & beleued by them, have their sins forgiven them*.

By all men 1. Tim: 2. 6. is meant all sortes of men, as well Kings, & Magistrates, whom, because they were for the present, persecutours of the Saints, it seems some thought they were not to pray for, as for others. vers: 1. he exhorts to pray for all men: & vers: 2. he shewes his meaning to be for all sorts, as *Kings, & them in auctority vnder them*, whom vers: 4. he sayth God would have saved as well as others: as for whom Christ dyed, & so redeemed them, as well as others. Of Ezech: 33. I have spoken formerly, as also of Ioh: 16.

By the enemyes spoken of Rom: 5. 10. are meant onely such, as are in tyme actually reconciled to God, & saved: as appears plainly, if the place be well considered; whom God is sayd to love, & that not which the common love of a Creatour towards the creature, but with the love of a Redeemer, in respect of his decre of love, (& not of the actuall application of it) as he is sayd to have *loved Iacob, & hated Esau, before they were borne*: Actually he did not hate, or love the one, or other, neyther doth or can God love actually wicked men so remayning Psal: 5. 5. 6. Lastly Christ is sayd. 2. Pet: 2. 2. to have *bought those deceauers*, in respect of the former profession of holynes, which they made: by which in the judgement of Charity, they were

so esteemed: as appears evidently in *Iude*, who speaking of the same persons sayth *vers. 3.* they were *ungodly men crept into the Church.*

Now for Christs Redemption, it must be knowen, that the word *λυσις* Redemption, vsed in the Scriptures, is borrowed from the custome of freeing prisoners, taken in war, from death, or bondage, by paying a iust price, or ransom for them. And so to affirm that *Christ hath redeemed all that fall by actuall sin*, is to affirm, that he hath payed a price to the iustice of God, for all such, & freed them from the guilt, & bondage of sin, & Sathan: & so consequently, that all who have sinned actually, have fayth, & repentance: without which they cannot have forgiveness of sins, nor freedom from the bondage, & guilt thereof. It is confessed (& truly) *Conclus: 35.* That the efficacy of Christs death is onely derived to thē which mortify their sins, &c. *Ioh 3. Act. 13. 43. 2. Cor. 17.* and therein directly graunted that Christs death is not effectuell for all mē: and that it is in it self sufficient for all, (being the death of him that was God, *Act: 20. 28.*) we acknowledg: as also that no particular person (not haveing sinned agaynst the holy Ghost) can be excluded eyther by himself, or vs, from the number of them, for whom Christ dyed. It were agaynst fayth to pray that God would save all the men, that are, & shalbe in the world to the end thereof: but love teacheth me to pray for any person particularly, vppon occasion.

Now for that these men alledg *Rom: 5.* to prove that *Christ redeemed all who sin actuallly*: and *M. Helw:* & others much insist vppon the same place, to prove that he redeemed all, who sinne in *Adam*: and so would have a freewill though not by nature, which they dislike, but by grace given to all: as if *Turkes*, and *Pagans*, and all the wicked world were in *Christ*, and so free from condemnation *Rom: 8. 1.* and they who had crucified the flesh and the lusts thereof: *Gal: 4. 24.* which they must be, before they can be partakers of the grace of God through Christ, or of any freewill through him: *Ioh: 15. 5.* I will playnly, and briefly prove (the Lord assisting me) that the Apostle intends neyther the one, nor the other, but the contrary.

The Apostles meaning there is to shew the priviledges of the faythfull: that notwithstanding all their afflictions, *They have peace with God: acceffe vers. 3. 3.* unto his grace and hope of glorie, having by fayth assurance of the love of God shed into their hearts by the holy Ghost. This love of God he confirmeth unto them, by the work of their redemption: and proveth that since out of the love of God, *Christ dyed for them when they were sinners, & iustified them by his vers. 8. 8.* blood, much more should they be saved from wrath through him, and that if when *vers. 10.* they were enemyes, they were reconciled to God by the death of his sonne, much more being reconciled they should be saved by his lyfe: and agayne, *That they who had re- vers. 17.* served that abundance of grace, & gifts of righteousness, should reigne in lyfe by *Iesus Christ:*

Christ: and in the last place, that, *that Grace should reign through righteousness vnto eternall lyfe by Iesus Christ our Lord.* Which grace he also amplyfieth, and confirmeth by comparing *Christ* as the 2^d *Adam*, with the first *Adam*: teaching that both the one, & the other did, & do propagate to all theirs, what theirs was: the first *Adam*, sin, & death to all coming of him naturally: the 2^d *Adam Christ*, righteousness, & eternall lyfe to all that are in him spiritually, & for whom he died. The meaning the of the Apostle seems vnto me plainly to be this: that for whomsoever *Christ* did indeed and effectually dy, they should certainly be saved: & that whomsoever God did reconcile by his death, he will much more save by his lyfe, notwithstanding their afflictions & all other the enemyes of their salvation: & so to be the same in effect with that which the same Apostle hath Rom: 8. 28. that all things shall worke together for the best vnto them that love God even vnto them who are called of purpose: & that those who are predestinate are also called, & iustified, & glorified: & vers: 32. 39. that to them, for whom God hath not spared to giue his sonne, he will giue all things with him: and so victorie over sin, & Sathan, & their own flesh, with all temptations, so as nothing shall separate them from the love of God.

From Rom: 5 then, may be more truely (& I am perswaded vndeniably) concluded, these two things. 1. that *Christ* did not effectually dy for, or reconcile by his death all men in particular: for then all should be saved by his lyfe: & 2^{dly}, that whomsoever he so died for, & effectually reconciled, they shall be kept by the power of God, & of his grace, vnto eternall lyfe: yea *He that beleueth in the sonne*, sayth Iohn Baptist, *hath eternall lyfe: & drinke-
ing once of the water which Christ giveth, he shall never thirst agayn, but it shall
be in him a well of water, springing up to eternall lyfe.* A wellspring (we know) is never wholly dry, though a ditch be: as it is also one thing to drink of this water of lyfe: and another thing onely to tast of it: which they that do, may fall away, as never haueing had their thirst indeed quenched in them, nor haueing drunk in the rayn of grace, as vers: 7. And it is well to be observed by vs, how carefully the Holy Ghost in this, & in other places, preventeth both the offence at, & errour about mens falling away from their holy profession.

We read of some in the parable of the sower who receiue the seed of the word with ioy, & in whom it hath also got some kynde of growth, and yet they come to nothing: but we fynde in the same place, that the soyl of those mens hearts, was never indeed good: but at the best, as stony & thorny ground: But the seed sown in the good ground indeed, decayes not, but growes up, and is fruisfull to the harvest.

So Paul 2. Tim. 2. sheweth that some there are, who have their *faith* *verf. 1*
destroyed by heresyes, & evill lyfe: but he geves vs to vnderstand in the same *19. 20*
 place, that these men were never indeed vnder the seal of Gods election, nor
 known of him, nor vessels of honour, of silver, & of gould.

The Apostle Peter likewise speaketh of some, who denyed the Lord *2. Pet.*
 that bought them, to wit, being iudged by their former profession, but in
 the same place he shewes that the same persons were but indeed *dogs* and
swine, at the best, though outwardly *washed*, and disburdened of such sins, *verf. 4*
 as clogged their Consciences, as is the dog by *vomiting* of his surchargure.
 And *Iude verf. 4*. speaking of those verie men expressly chargeth them, but
 to have *crept in*, at the first, &c.

Lastly John speakeing of many *Anti Christs* who went out from the true *1. Ioh.*
 Church and Christians, sayth plainly that they *were not of them*, that is not *18. 19*
 of the number of Gods truly *annoynted ones*: and that by their not con-
 tinueing with them it appeared, *they were never of them*. For they that are
 borne of God cannot commit sin, because the seed of Gods word abydeeth in them,
 as it followeth in same *Epistle: Chap. 3. 9.* and thus much in effect these
 men confesse, when they teach (as the truth is & Scripture proveth) Concl:
47. That the regenerate man shalbe a pillar in the house of God, & shall goe no *Rev. 3.*
more out. And if men truly iustified, & sanctified should wholly fall away, *Iude 12*
 they could not possibly be recovered, but were as *trees twice dead*, and so
 to be *plucked up by the roots*: neyther can there be two new birthes, any
 more then two first birthes: and if there might, then must there be
 also an answerable repeating of *Baptism*, which is the *lavacher of the new* *Tis. 3.*
birth.

To conclude this poynt: they who eyther hould that Christ ef-
 fectually redeemed all from their naturall corruption, or that any
 truly iustified, and sanctified, may wholly fall away and perish, do
 devide Christ from himself, and make him a party Saviour: and a
 Preist for some to redeem them by his death, to whom he is not a
 King to save them by his lyfe: & a Saviour in parte to the very dam-
 ned at the last day: freeing all of them from the guilt of their origi-
 nall sin: and many of them, even from one part of their actuall sins,
 namely, so much as they wrought, before the tyme of their falling
 away, but not from the rest. Which how vayn a thing it is to imagine,
 and how derogatorie to the excellency, & perfection of Christs sacri-
 fice, and mediation, needs not be shewed. All who have any parte in
 Christ, are *in Christ*, & so free from *condemnation*: & vnto whomsoever he *Rom. 8.*
 shall appear a Saviour they are *his people* & he shall save them from all their sins,
 & not from some part of them onely.

That

That the sacrifice of Christs bodie, & blood offered vnto God his father vpon the crosse, though a sacrifice of sweet savour, & that God be well pleased in him, doth not reconcile God vnto vs, who did never hate vs, nor was our enemy, but reconciles vs vnto God, 2. Cor. 5. 19. & slayeth the enmitie, & hatred, which is in vs agaynst God, Eph. 2. 14. 16. Rom. 1. 30. is most vntue, and indeed a very pernicious doctrine, destroying the mayn fruit of Christs sacrifice, & death.

As one of the Scriptures quoted, which is Rom. 1. 30. speakes of wicked mens hateing of God, so are the rest meant of Gods hatred towards wicked men: which they also fully prove. And if the sacrifice of Christs bodie, & blood vpon the crosse were a sweet smelling savour vnto his father, is it not evident that we did formerly stinck in Gods nostrils by reason of our sins? Where he gave himself a sacrifice for vs, was it not to appease the fathers wrath towards vs? In which respect he is sayd to be our propitiation, & advocate if we sin: being as our eternall high priest (sprinkled with the blood of his crosse) entered the most holy place, the heavens, & there appearing continually to pacify the wrath of his father, & to procure for vs all grace. Who also to redeem vs from the curse of the law under which we, with all flesh, were, was made a curse for vs: paying a price for vs to satisfy the iustice of his father. And if God be well pleased in him, doth it not follow that he is displeased without him? So by the reconciliation of the world vnto God through Christ. 2. Cor. 5. 19. is not meant our laying aside of hatred, & enmitie agaynst God (though that follow vpon the other) but the takeing away of his hatred & enmitie towards vs, as is evident in that the Apostle in the former verse placeth this reconciliation in Gods not imputing our sins vnto vs: the end of his exhortation vers: 20. being to provoke vs to the growth of fayth for the applying of the same. Neyther speaketh he Eph. 2 of the slaying of the enmitie & hatred in vs agaynst God, as is sayd: but first of the slaying of the hatred betwee Jewes, and Gentils, by breaking down the partition wall of Ceremonies: and 2^{dly}, & more principally, of slaying the hatred wherewith God hated both, for sin, being the one, & other by nature children of wrath vers: 3. that is vnder the wrath of God, as their deserved inheritance. So that the chief, & first work of our redemption by Christ is the freeing of vs from the guilt of sin, & most fearefull wrath of God, by paying the price of his pretious blood for a ransom to the iustice of his father, thereby procuring him of a most severe, & fearefull Iudg to become vnto vs a gracious father, and to love vs vnto life: which love of his being shed into our hearts by the holy Ghost, & we being thereof perswaded, doth effectually allure vs to love him agayn, who hath so loved vs in his sonne.

56. 57.
Conclu-
sion.

Now whereas in Conclus: 57. & so foreward many things concerning fayth, repentance, the regenerate man, & new creature: are set down both vnsoundly, &

ly & vnorderly. I thinke it best breifly to note down in the first place, the trueth, & order of those things: & so to compare therewith the particulars in the confession.

This worke of grace then in the generall God beginneth ordinarily by the Ministerie of his word, & first of the law: which (through mans inabilitie to keep it) convinceth, & condemneth him, & so leaves him vnder Gods curse: from whence also ariseth in the minde a servile fear of God, & his iudgments, with greif & sorrow in respect thereof, which is commonly called *legall repentance*, or (better) *penitency*, & so a dispayring of all remedie in a mans self. Then cometh the Gospell of glad tydings, offering gace, & mercie vnto those who *being weary & heavy laden do come vnto Christ for ease, & rest*, by *beleueing in him*; which so many do as are ordeyned of God to eternall lyfe: God with & by the same Gospell *Ministring*, & conveying the graces of his *spirit* into the heart, (by which a man becomes of a naturall man, a spirituall man) and of these graces first, & principally *sayth*, by which *Christ is received*. Ioh: 1. 12. and the lyfe of grace begun, as Paul testifyeth. Gal: 2. 20. that he *lyued by sayth in the sonne of God*. From which *sayth*, and assurance of the forgiveness of sins, and so great love of God shed into the heart of a miserable sinner, ariseth, by reflexion, as it were, a love agayn towards God, & from this love, a *godly sorrow* for sin wrought agaynst so good a God: and from this *sorrow*, true *repentance*, and the turning of the heart from evill to good, with an hatred, feare, and earnest endeavour to avoyd sin in respect of Gods mercy: as on the contrary a love, desire, & constant endeavour of and vnto whatsoever pleaseth him. Now all these, and all other truely spirituall graces, howsoever wrought by that *one Spirit*, and at one tyme, yet are in the order of nature, & manifestation, one before another, & so *sayth* the cause of the rest.

Where then it is sayd Concluf: 56. that *the new creature followeth repentance*, it is not so in trueth (nor the Scripture brought which is Luk: 3. 6. any thing pertinent) though to our sence, and manifestation, it seeme so to be. For this repentance is a worke of man immediatly (though formerly wrought in him of God: 2. Tim: 2. 25.) & so followeth the worke of our regeneration, or recreation, which is Gods work. *Repentance* ariseth from a *godly sorrow* which can onely be in a godly man, as a fruit of a good tree: and this godly man (all being vngodly by nature) must be a new creature, or regenerate of God: though for the persfiting of our new creature, and till the ould man be wholly crucified, repentance be required, as a cause, or meanes thereof. So neyther doth *repentance* go before *sayth*, as it is put Concluf: 58. but followeth it as a fruit thereof: *without which no man can please God*; and so not repent aright: our repentance arising from a

Q

sorrow

12. 13. 9 sorrow for the offending of God, this sorrow from the knowledg of his love towards vs, which is *faith*: which *faith* purifieth the heart, & is the beginning of all spirituall lyfe in vs, as I have formerly proved.

That man (viz. naturall) hath power to resist the motions of Gods spirit, (as is affirmed) I acknowledg, and the two Scriptures Math: 23. 37. Act: 7. 51. besides woefull experience, prove it: but deny, that he hath power to receave these motions, till God by the supernaturall gift of grace open his eyes, and change his will therevnto, as hath formerly been proved in the 18. Conclus: The 3^d Scripture which is Act: 6. 10. speakes of no such thing, but onely shewes how mightely Steven confuted his adversaries in disputation.

Rom 3. 4. 25. 28. The last place which is Rom: 10. 14. sheweth that none can beleve without preaching: & vers: 18. that the Gentiles had God preached vnto them from the beginning, by the sound of the creatures, as Psal: 19. 5. neyther can more be thence proved. Lastly in the 58th Conclusion, the new creature is ill, and daungerously made a parte of our iustification before God, which the Scriptures do ascribe onely to *faith*: and the free grace of God, through that redemption that is in Christ Iesus. Our redemption then, or iustification properly taken, is in Christ, & not in our selves, as it should be, if it stood in our sanctification, or the new creature, which is affirmed. Our sanctification, or renovation is an inseparable work of that fayth by which we are iustified, Act: 15. 9. but doth not answer the rigour of Gods iustice, nor can present vs innocent, before his iudgement seat, being imperfect in this world, by reason of the roote of sin yet abyding in vs, which we can not pluck up out of our hearts, as is confessed Proposition 67. though els where denied. That onely the righteousnes of Christ can do, being imputed by grace, and by fayth receaved: Who was made sin for vs, that we might be made the righteousnes of God in him. Now as Christ became sin for vs, not by haveing our sin dwelling in him, but imputed vnto him, so we become the righteousnes of God (that is perfectly righteouse before God) by his righteousnes imputed to vs, and not by that which dwelleth in vs: which was also livelily figured in, and is effectually proved by the sacrifices vnder the law, by the offering whereof, as the unclean person, or he that had sinned, was legally cleansed, and purified, and his sin forgiven: so by the merit, and purity of that one oblation of Christ offered once for all, and applyed by fayth, are we cleansed from the guilt of sin, & reconciled to God for ever.

Levit. 9. 10. 13. 16 18, Chap. 12. 2. 59 Con- clusion, That God doth not in our regeneration use the helpe of any creature, nor doth it by the doctrine of faith & repentance, but immediatly in the soule, is an ould error of the Anabaptists condemned expressely by the Scriptures brought to iusti-

to iustify it. The first whereof is Iam: 1. 15. where God is sayd to have begotten vs by the word of truth: which word therefore we are to be swift to hear. vers: 19. which is els where called good seed, and the word of life. which word even that which was preached by the Apostles. vers: 25. is also called 1. Pet: 1. 23. the immortall seed, which falling in good ground never perissheth, but bringeth forth fruit to eternall lyfe. Math. 13
3.
Ph. 2. 15
Mat. 13
8. 23.

Not to trouble the Reader with many Scriptures for the proufe of that which every regenerate mans experience doth confirm, the Apostle calling him self the father of the Corinthians, who had in Iesu Christ begot them by the gospell, and them his children in the same respect vers: 14. and Onesimus his sonne, whom he begot in his bonds: and Titus his naturall sonne, according to the Common faith, expressly teacheth the vse of mans ministerie for the regeneration of the elect, & ministratiō of the spirit of lyfe. 2. Cor: 3. 6. 1. Cor. 4.
15.
Phil. 10.
Tit. 1. 3.

Alike, if not more deceitfull, and daungerous is that other Proposition.

That the new Creature, which is begotten of God, needeth not the outward scriptures, creatures, or ordinances of the Church to support him, but is above them. 1. Cor: 13. 10. 1. Ioh: 2. 27. seeing he hath in him self 3. witnesses, the Father, the Word, & the Holy Ghost, which are better then all scriptures, or creatures, though such as have not attayned the new Creature need them, for instruction, comfort; & to stir them up, &c. 2. Pet: 1. 19. 1. Cor: 11. 26. Eph: 4. 12. 13. 60 61
62 63
Concl.

Let the Scriptures brought be judge, and they will plead theyr own dignitie agaynst them, by whom they are thus vilely debased. In 2. Pet: 1. 19. The Apostle doth not compare the inward spirit with the outward Scriptures, but the Scriptures with themselves, the writings of the Prophets, which he compares to a light shining in a darke place, vnto the writings, and preachings of the Apostles, which revealing Christ come in the flesh, he compares to the dawning day, and morning star. Besides even they whom Peter exhorts to attend vpon the Scriptures, had obeyed the new Creature: as haueing obeyed the same pretious faith with Peter, and all things belonging to lyfe, & godlynes by the diuine power: who are also expressly sayd to be regenerate vnto a lively hope. 1. Epif: 1. 3. & vers: 23. to be borne anew, by the immortall seed, the word of God. So were the Corinthians also borne anew, in that they were (though but) Babes in Christ, and having much flesh yet abyding in them: who were to vse the Lords Supper, to shew forth his death till he came, that is till his generall coming to iudgement, or speciall, at their death. 1. Cor: 11. 26. which is the 2^d Scripture. 2. Pet. 1. 5
3.
1. Cor. 3.
Phil. 1. 6.
1. Thess. 5
Ab. 1. 12
Revel. 2.
So 15.

Qij

So

So for the 3^d Scripture: Eph. 4. 12. 13. the Apostles meaning is not that the godly should have no further need of the Ministerie for their edification, when they were *come to a perfit man*, as there he speakes, that is when they *ceased to be as children, wavering mynded, & caryed about with every wind of doctrine*, but that they should so vse it, as thereby to bring them to that perfit, & manly estate, and therein to establish them. Neither doth the particle *Untill* importe a ceasing of the vse of the Ministerie when men become perfit, and growen past that childish waveringnes there reprov'd, but a not ceasing before then: as it is also vsed sundry tymes in the Scriptures, as, 1. Tim. 4. 13. Revel. 2. 25. & els where.

1. Cor. 13. 9.
10. 11.

In 1. Cor. 13. 10. 12. the Apostle doth not speak of the estate of perfection in this lyfe, but in that to come, when the measure of our knowledg shalbe *perfit*, which is now but *in parte*, and but as *a childe* in comparison of *a mans*: as it shall also be immediate, & we *see God face to face*: when there shallbe no vse of the *glasse* of the word, and ordinances, when *prophecyng & songes shall cease*, yea when even *faith, & hope shall cease*: (the things beleev'd & hoped for being fully attayned) & onely *love* shall abyde, which is therefore called the *greatest* of the three vers. 13.

1. Thes. 4.
9.

The Apostles meaning also 1. Ioh. 2. 27. is greatly mistaken: which is not that the *anoynting*, or spirit which they *had received*, set them above the Scriptures, and all outward teachings: but that he needed not teach them, as ignorant of these things, which by that *anoynting*, or spirit, were sealed vp vnto their Consciences: as where Paul tels the Thessal: *that he needs not wryte vnto them of brotherly love, because they were taught of God one to love another*, his meaning onely is, that they were not without that grace, but did practise it: yet doth he in the very same place vers. 10. *exhort them to encrease more & more*. So doth Iohn also write that his Epistle to teach and admonish those *anoynted ones* to beware of false *Prophets & Anti-Christes* of whom they were in danger, as of other evils.

Two other Scriptures are intended, but so misput, as I can not fynde which they are, and therefore passe them by; being also assured they can geve no confirmation to this vayne presumption deceaving vnder a shew of Angelicall perfection.

Psal. 119.
33.
vers. 18.
16.

The reason to prove the Scriptures vnneccessarie from the inward witnes of the *Father, Word, & Spirit*, is verie deceitfull: since the inward grace doth not abolish but establish the outward meanes, by which it is wrought, & encreased. David had this witness in his heart (being a man *after Gods statutes*: and that he would open his eyes *that he might see the marvayles of his law*: which he professes *he will not forget*. And being driven from the Tabernacle

nacle, & visible ordinances of God: how did he bewayl his want, & misery? Far was he from this imagined spirituality. The Apostle calles the *Gospell* the power of God to salvation: and exhorts Timothy to continue in it, to the saving of himself & others: by the Ministerie whereof, he also laboured to present the Corinthians a pure Virgin unto Christ. All which places prove the necessary vse of it till death, even for the most perfit.

And see whether these things lead. The naturall, vnregenerate, and vn-sanctified man, can have no right vse of the Gospell, and holie things: and the spirituall, regenerate, and new creature, needes them not. To whom then are they geven: or by whom can they be rightly vsed? And behold here, the malice, and craft of the Divell, who assaying Gods people continually with his temptations: from which, Peter, and Paul were not free, nor Christ himself, who was tempted in all poynts, like as we are, but without sin, would yet perswade them, they had no need of their spirituall armor, in speciall, of the sword of the spirit, the word of God: whereof eve Christ himself also in his temptations had vse, yea need, to drive away Sathan, as he had need of meat and drink to drive away hunger, and thirst: though he could by his divyne power have resisted both, without meanes. Our victorie sayth Iohn is our faith: and the foundation of our fayth, are the writings of the Apostles, & Prophets: & is the foundation of no vse for the standing of the building? or will not the enemy of our salvation easily overthrow the building, when he hath vndermyned the foundation?

Ad to these things, that the Scriptures, the law & gospell shalbe the Iudge of all, to whom they come. And is any man above his iudge? or if this be not, what is it for man to exalt himself above all that is called God?

Lastly the regenerate are continually to grow in grace, & for that end to desire the sincere milk of the word to grow thereby. 1. Pet. 2. 2.

But lo here another mischeif: the perswasion of perfection in holynes; which these men would also have vs think M^r Smith had attayned, a litle before his death. And it made well for the credit of the doctrine, that he did not survive: for then the imperfections of his lyfe, would have discovered the errour of the doctrine. Yea verely if this were his fayth here published, it is too evident how far he was from perfection. And for the help of those who are in danger of this great, & deep seduction, I will here insert a few things touching perfection.

And first we acknowledg all the faythfull perfit, and that perfitly, by Christs perfit obedience, and righteousness imputed vnto them for their iustification: for by one oblation he hath perfited or consecrated for ever them that are sanctified. 2^{dly}, we acknowledg in them an inherent perfection of righteousness, and holines, which is their sinceritie, integritie, & vpright-

nes of heart in all things before God : vsually called the perfection of partes : as a childe , though new born is a perfit man in all the parts : & thus James sayth that, *he who sins not in word, is a perfit man, that is, he is able to bridle all the body.* And this commendation the Scriptures give of men, notwithstanding their frayltyes , that are not hypocrites , & hollow harted : the whole man being sanctified, though not wholly. 3^{dly}, we acknowledg also in some men a *perfection* in degre, not absolute, but in comparison of others, though godly : and that , whereas some are but as *children* , and *babes* in grace , others are as grown , and *perfit men* in comparison , both for knowledg, stablenes of sayth, and all grace. Which two sorts of men are vsually opposed as *strong* , and *weak* , in the Scriptures : vnto which perfection all must strive to attayn , & not continue alwayes *children* , & *babes* , which is both shamefull & dangerous.

But for any such perfection in this world, as wherein a man stands not need continually to renue his repentance , and to purg him self of the remnants of sin , *casting of the ould man* , and *putting on the new man* , and to grow in the knowledg , and grace of God by the vse of the Scriptures, and other Gods ordinances leading thereunto , it is none other but a most daungerous delusion of that *Prince of darknes transforming himself into an Angel of light.*

And to let passe the common infirmities, yea (by occasion) the greater falles (noted in the Scriptures) of those holy men, of whose perfection the same Scriptures testify : as also the dayly , monthly , & yearely sacrifices ordinarily to be offered of ould , for all & every one of the congregation, as evidences of their guilt , Solomon teacheth. 1. King. 8. 46. that *there is no man, that sinneth not* ; according to which is that in the preacher. Ch: 7. 20. *There is not a wise man vppon earth that doth good, & sinneth not.* And who can say (sayth the wise man) *I have made my heart clean, & am clean from my sin ?* And if any man do say that *he hath no sin* , he deceaueh himself , & there is no truth in him. For though he who is born of God sinneth not , that is commits not , or workes not sin, makeing it his course, & trade, as it were , which onely he doth, who is of the *Devill* , yet puts Iohn himself in the number of them , who can not say without lying , that they sin not. Thus David acknowledgeth in generall, that *no man can know his errors* , & so doth pray to be freed from *secret fautes* : & so doth the Apostle professe of himself in particular that *he is not perfect* : but *onely followes after* , & *presses hard toward the mark* : & how ever in that his race, he was so cūbred with that his clogging , & pressing sin, as that like a law it forced him both from the good which he would have done , & to the evil which he would not have done , & that when he would have done well , evil was present with him : though in his inward man, that is , so far as he was regenerate (which was far beyond any now) he delighted in the law of God, & served it.

Lastly;

Lastly, if any in this lyfe come to the perfection of leaveing sinning, they must also leav praying, & so leav being Christs Disciples; for he hath taught all his Disciples every Day to aske the forgiveness of their trespasses: yea they must be past being Godly: for, for this (becaule God is mercifull in forgeving sins) *Mass. 6. 12.* Every godly man shall pray unto him in an acceptable tyme. And lastly they must be past hope of Christs coming in glorie: for every one that hath this hope in him, purgeth himself, as he is pure. So long therefore as we are absent from Christ, & till our glorie in him appear, we must still be purging ourselves: which if the filth of sin were not still in vs, lesse, or more, we need not be: as we must also grow in grace, & edify our selves in our most holy faith, being (as we are from the truth) so far from the vaine presumption of any such perfection, as is by these men intended. *Psal. 32. 1 Joh. 3.*

That the outward, or visible Church consists of penitent persons, & beleieving onely (opposing them to impenitent and vnbeleivers) and that such onely are to be baptized, I acknowledg; and the Scriptures brought confirm: but deny it, opposing beleivers to their infants, which are neyther vnbeleivers & impenitent, nor innocent, as is affirmed. The Vineyard, and Kingdom which was taken from the Iewes, is let out, and geven to vs, *Mat. 21. 33.* in which though no bryars, nor brambles, nor fruitlesse trees might grow, yet young plants, and impes, not yet bringing forth fruit actually, both might, and may: as children might and may be in Gods Kingdom, though no rebels.

In Conclusion 65 the visible Church, is vnfitly called, a figure of the invisible; as is the invisible vntuely sayd to consist onely of the spirits of iust, & perfect men. He who hath in him true fayth, and holines, is a member of the invisible Church, and the same person makeing holy profession thereof outwardly, in the order left by Christ, a member of the visible Church: and the whole man of both, (and not the soul of the one, and bodie of the other:) though of the invisible in respect of the inward fayth seen of God: and of the visible in respect of the outward manifestation before men, ariseing from the former. The Scriptures brought which are Revel: 1. 10. with Chap. 21. 2. 13. 27. speak of the visible Church onely, & so are impertinent. *65 Concluf.*

The particulars which I deem amisse Concluf: 68. I have noted in the 56. Proposition: & refer the reader thither. *68 Concluf.*

That the Sacraments have the same use that the word hath, & teach to the eye of them that understand, as the word teacheth the eares of them, that have eares to hear, Prov: 2. 12. & that therefore they pertaine no more to Infants, then the word doth; is neyther true in all poynts, nor well applyed in any. *74 Concluf.*

For

For 1. the word serves to convert men Psal: 19. 7. and is to be ministred to vnconverted, and prophane persons: which vse the Sacraments have not, nor must be administred to such. 2^{dly}, If this (applied to Infants) were true, then should not circumcision have been administred to the Israelitish Infants, who had not eares to hear. Yet is the ground good being rightly layd (vnto which that also Concluf: 73. is agreeable, though the Scriptures be brought hand over head to confirm it.) For as God by promising Abraham that he would be his God, & the God of his seed, preached to his ear, so by giving him, & his seed circumcision, he preached to his ey, for the ratification of the same promise. And so is it now with vs, who have received grace to be of the fayth of Abraham, having the same covenant, promise, or Gospell preached by doctrine to our ear, & confirmed by baptism to our ey, for our selves, & our seed.

¹Con-
cluf. To the 82. Concluf: *that there is no succession in that outward Church but that all the succession is from heaven, & that the new Creature onely hath the thing signified, & substance, whereof the outward Church, & ordinances are shadowes*, Col: 2. 16. 17. I answer, 1. That the Apostle Colos: 2. speaks onely of the Iewish ordinances, which are abolished, and not of the Church ordinances now. 2^{dly}, If it be meant that all succession is from heaven immediately, it is a fantasy: if mediately, then must the outward succession (to wit of Ministerie) be in the outward Church, whereof it is an ordinance. And whereas the Church, and new creature are opposed, it is amisse, since the Church is to consist onely of such men as are in their measure renewed by the Holy Ghost, and sanctified: and if by the *new creature* they mean any other thing, it is a *new creature* of their own making.

³Con-
clusion. In Concluf: 83. *Where the office of the magistrate, is called a permissive ordinance of God, is both a contradiction, and evill speaking of them in authority.* Where it is called *an ordinance of God*, it is confessed good, for every creature of God is good, and all his ordinances are his creatures; and so, many things are ascribed to the office of Magistrates in this, and the other Concluf: about it, which prove it to be good, and lawfull in it self: but where it is made *permissive*, it is condemned as evill: since onely evill is permitted, or suffered of God.

And where it is objected Prop: 85. *that Christs Disciples must love their enemies, & not kill them: pray for them, & not punish them, &c.* I answer, that the godly Magistrate may do both. Doth not God punish with temporary death those that he loveth? and why may not Gods deputyes, the Gods
^{psal. 81.}
^{2. 6.} vppon earth, be mynded as God herein? When the godly Kings, and governours in Israel were commaunded to exequite judgment and iustice vppon the people for their transgressions, were they commaunded not to

love

love them, & not to pray for them? When *Mr Smith* in his sicknes, tels his children (as it is in the end of the booke) *that if he live, he must correct, & beat them, not because he hates them, but because he loves them, as God did him*, doth he not answer the objection, & shew the those two may well stand together, as in the private father, so in the publique father, the Magistrate? Where agayn it is sayd that *Christ's Disciples must with him be persecuted, afflicted, murdered &c: & that by the authority of the Magistrate*. I do answer; that those things are not simply necessary for all persons, but as God calles men vnto them. And 2. both the Scriptures, & other Stories do testify that godly Magistrates themselves, have suffered these thinges for the Lord & his trueth, & for well doeing: sometymes the inferiour Magistrates, by the Superiour, & sometymes the Governours by the people vnder them. Instances we have hereof in *Moses, David, Gedeliah, Daniel, Shadrach, Mishael, & Abed nego, with Nicodemus, & others many mo.* And much it is that these men should acknowledg that Magistrates are to be prayed for, & geven thanks for, as the Scriptures teach. 1. Tim: 2. 1. 3. & that their ordinance is of God, & for the good of mankynde, Rom: 13. in the workes whereof they may please God. 2. King: 10. 30. & in all these that it is a good & lawfull thing, (for no vnlawfull thing is of God, nor pleaseth him, nor is to be prayed, or geven thanks for) & yet for it should exclude them from the Church, as not being Christis Disciples. Doth any good & lawfull thing hinder a man from being Christis Disciple, vnto whom all creatures, & ordinances are sanctified, & pure? or are men to be kept out of the Church for welldoeing? Surely even as lawfully as to be receaved in for evill doeing. They ad *that the Magistrate is not to medle with religion, or matters of conscience, nor to compell men to this, or that forme of religion, because Christ is the King, & lawgiver of the Church & conscience.* Iam: 4. 12. I answer that this indeed proves that he may alter, devise, or establishe nothing in religion otherwise then Christ hath appoynted, but proves not, that he may not vse his lawfull power lawfully for the furtherance of Christis Kingdom & lawes. The Prophet *Isaias* speakeing of the Church of Christ, foretels that *Kings shalbe her nourishing fathers, & Queens her nourishing mothers: which if they medle not with her, how can they be?* And where these men make this the Magistrates onely worke, *that iustice, & civility may be preserved amongst men,* the Apostle teacheth an other end, which is, *that we may lead a peaceable lyfe vnder them in all godlynes.* It is true they have no power agaynst the lawes, doctrine, & religion of Christ: but for the same (if their power be of God) they may vse it lawfully, & agaynst the contrary And so it was in speciall foretold by *Iohn*, that *the kings of the earth should make the whore desolate, & naked, & eat her flesh, & burn her with fyre.*

Ex. 3. 12

12. 15.

with

A. 7.

21. & 1

2. 3

Num. 7.

2. 10. &

16. 1. 2.

6c.

1. Sam.

12. 8. 9.

12.

Dan. 6. 1

2. 3. & 3

12.

Iob. 7. 8

Tis. 1. 5

1sa. 49.

23.

1. Tim. 2.

2.

Revel. 17.

This *M^r Helwisse* frivolously interprets of their spirituell weapons : which are no other then the spirituell weapons of all other Christians : besides that it is contrary to the clear meaning of the H Ghost, which is, that these kings should first vse their civile power for the *beast, & whore, & after* agaynst them to their destruction.

To conclude this poynt then : both these men, & *M^r Helw*: especially, in his whole discourse about this matter labours of the common disease of all ignorant mē, in pleading agaynst the vse of the ordināce by the abuse: which standes eyther in prohibiting any thing which God hath commanded, or in commanding any thing which he hath forbidden : as indeed he hath whatsoever he hath not commanded, eyther expressly, or by consequence, in his religion, & worship.

Laitly it is not truely affirmed that Christians must iudg all their causes of difference amongst themselves, & may not go to law before Magistrates, nor vse an oath. For the first head is alleadged 1. Cor: 6. 1. 7.

I answer that Paul doth not there simply forbid the Saints going to law, but going to law vnder Infidels: & that wronging, & oppressing one another, when they should rather have suffered wrong: or at least have appointed some able men for arbitratours, to have ended things. Which course when doubtfull differences of weight do arise, the members of the Church ought to take, & so to rest in their equall determinations. But what if none of the Chuch can sufficiently iudg of the things: or settle them in peace for after posteritie? (as it may well come to passe in cases of inheritance especially) the matter may & ought quietly, & peaceably to be referred to the Magistrates determination. His office being of God, Gods people may have the sanctified vse of any lawfull worke thereof.

Touching an oath. It is not the meaning of our Saviour. Math: 5. 34. 37. nor of his Apostle Iam: 5. 12. absolutely to forbid the vse of it: & to restreyn all speech to *yea & nay*: for then Christ had broken his own rule in his so vsuall asseverations of *verily, verily*: or *amen*, which are more then bare, *yea, & nay*.

The meaning of Christ was to free the law from the corrupt glosse of the pharisees, who taught, that it was no byndeing oath, in which the name of God was not expressly mentioned, but the creatures onely: as it was both his, & his Apostles meaning to reprove needles swearing in ordinarie communication. Christ our Lord professeth of himself, that he came not to destroy the law, or ten words, but to fullfill it: & haveing taken away the curse thereof by his Death, to write the same in our hearts, that we might also observe it, & so vse Gods name holily, as a parte thereof. We read how God himself swore sundry tymes for mans confirmation & assurance. And is any

man eyther more holy, or better to be trusted then he, that an oath should be eyther vnholly or greivous to him? We have also for our warrant the examples of the holy *Patriarks & Prophets, Abraham, Isack, Iacob*, & the rest, *Iero. 1. 11. Isa. 45. 23. Iero. 12. 16. Psal. 63. 10.* sometymes giving vnto others, & sometymes takeing oathes of them, which being done religiously, was also a part of, & sundry tymes put for the whole solemn worship of God; & the same not ceremoniall, & shadowish; but morall & eternall. And since strifes will alwayes be amongst men, & those many tymes such, as in which no sufficient testimony by men, or other prooffe can be had, an oath (wherein God is called to witnes the truth, & to avenge the contrary) is alwayes of vse: which the Apostle directly teacheth Heb: 6. 10. *An oath for confirmation is vnto men an end of all doubts.* The lawfulness whereof the same Apostle doth plainly confirm, by his own practise, *takeing God for his wines.* Rom: 1. 9. & agayn. 2. Cor: 1. 13. *takeing God for a record vppon his soul* (that is to be revenged vppon him therein) that he *lied not* vnto them.

And thus much for this *Conclusion*, wherewith I will also conclude the book: entreating of God through Christ, that all who seek his trueth in sincerity, that in the knowledg, & obedience thereof, they may please him, may both fynde the same, & with my self, mercy & forgiveness in all our *errorrs*, & faylinges of this life, which how many they are *no man knoweth*, nor can know, whilst he *knoweth but in parte*, as all men but do, whilst they live in this world, & *are absent from the Lord.*

THE END.

